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# Lodge of St. Andrew

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ONE HUNDRED TWENTY-FIFTH ANNIVERSARY



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COMMEMORATION  
OF THE  
ONE HUNDRED TWENTY-FIFTH ANNIVERSARY  
OF THE  
LODGE OF SAINT ANDREW



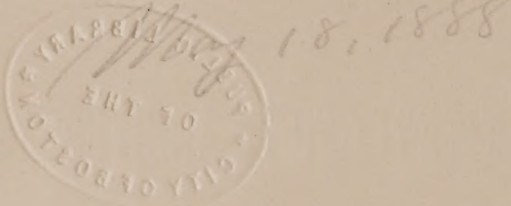
1881 NOV. 30

BOSTON  
PRINTED BY VOTE OF THE LODGE OF ST. ANDREW  
1887



414,052

Sam'l H. Gregory



ALFRED MUDGE & SON, PRINTERS  
24 FRANKLIN STREET  
BOSTON





THE Committee appointed to prepare, and place in permanent form, a record of the commemoration of the one hundred and twenty-fifth anniversary of the *Lodge of St. Andrew*, have now the satisfaction of presenting this little volume, in fulfilment of their duty.

It lays no claim to such historical value as belongs to its elder sister, the Centennial Memorial; yet we hope that the facts which it contains may not only be serviceable to the future historian, but may even now tend to increase the pride which the craft in general, as well as our immediate members, entertain for the venerable lodge whose history is so closely interwoven with that of Freemasonry in America.

The explanation of the delays in its publication is given in the Introduction. Our beloved brother and chairman, who had presided at the celebration, and who had made much progress in the preparation of its memorial, was taken from us nearly two years ago. His work has been completed by less experienced hands; and, to the record of the celebration of 1881, has been added that of the commemoration of the 17th of June, 1775.

The list of past Members, at the close of the volume, has been prepared with extreme care, and we believe that it may be regarded as fully trustworthy.

Hoping that our labors may receive the approval of the Lodge, we now report our commission fulfilled.

HENRY G. JORDAN, *Master*,  
HENRY A. WHITNEY,  
BENJ. A. GOULD,  
WM. F. DAVIS,  
SAMUEL H. GREGORY,  
EDWARD STEARNS,  
SAMUEL P. OLIVER,

} *Committee.*

BOSTON, December, 1887.

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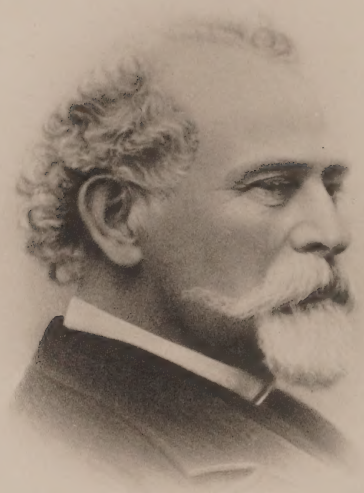
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TO THE MEMORY OF

**GEORGE CUSHMAN STEARNS,**

BORN 1819 IN CHARLESTOWN, MASS. DIED 1886 AT DENVER, COL.,

**WORSHIPFUL MASTER OF THE LODGE OF ST. ANDREW**

AT THE DATE OF ITS 125TH ANNIVERSARY,

*These pages are inscribed with fraternal regard*

BY

HIS BRETHREN OF THE LODGE.



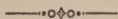








# Introduction.



THE Lodge of St. Andrew, Free and Accepted Masons, was chartered by the Grand Lodge of Scotland on the thirtieth day of November, 1756, since which time it has been in continuous existence.

Twenty-three years previous, the Grand Master of England, Viscount Montague, had appointed Right Worshipful Henry Price to be Provincial Grand Master of New England, and empowered him to organize a Grand Lodge. This was St. John's Grand Lodge, the first established under official warrant in our Western Hemisphere. On the date of its organization, the 31st of August, 1733, it formed and chartered the "First Lodge in Boston"; in the following year it empowered Benjamin Franklin to establish the first Lodge in Pennsylvania; a year later it chartered the Lodge at Portsmouth, N. H.; and thereafter sundry others in various parts of North America. Four Lodges existed in Boston under this provincial jurisdiction, but of course subordinate to the Grand Lodge of England, at the time when that of St. Andrew was established by the coequal authority of the Grand Lodge of Scotland, to which alone it acknowledged fealty. Sundry dissensions thus arose, which culminated by the establishment, in 1769, of the Massachusetts Grand Lodge, under a charter from Scotland, with Joseph Warren as Grand Master.

Soon after the Declaration of Independence of the United States, the Massachusetts Grand Lodge declared its own independence, disclaiming



further allegiance to that of Scotland. The various Lodges under the English jurisdiction had meanwhile become disorganized by long discontinuance of their meetings, so that in fact no meeting of St. John's Grand Lodge appears to have been recorded between January 1775 and February 1787, when its surviving members met to manifest their respect and affection for their late Grand Master, John Rowe, and to attend his funeral. But in 1792 the two Grand Lodges united to form our present Grand Lodge of Massachusetts.

Yet the Lodge of St. Andrew was not with them. Although conspicuous above all others for its patriotism during the struggle, it was unwilling to disown its masonic allegiance to the Grand Lodge of Scotland, with which it had been connected by the tenderest ties. It therefore refused to consider the masonic bond as severed by the severance of political relations, withdrew from the Massachusetts Grand Lodge, established by its own efforts, and remained thus isolated until 1809, when, after receiving a free and cordial dismissal from the parent body, it joined its sisters under the jurisdiction of the independent Grand Lodge of Massachusetts. "Thus," to use the words of our late Right Worshipful Brother Moore, "was happily consummated a union between the two bodies, which has continued, uninterrupted by any jarring interests, to the present day, and which, it is earnestly hoped, may be continued in brotherly love and harmony through many succeeding ages."

During the war of Independence the several English Lodges in Boston had been so disorganized, their meetings so long discontinued, and the number of their members so reduced by death, that their masonic existence was seriously imperiled. A Lodge, composed of members of the former ones, was therefore formed in 1783, under the new name of the Lodge of St. John, which still continues to prosper and to do honor to its ancient name, and, owing to its lineage, is still numbered first in the list of Massachusetts Lodges.

In 1856, the Lodge of St. Andrew celebrated its one hundredth anniversary. At its quarterly meeting in 1869, it commemorated the

hundredth anniversary of the establishment of the Massachusetts Grand Lodge, with its own Worshipful Master, Joseph Warren, as Grand Master; an event which was likewise celebrated by the Grand Lodge of Massachusetts itself, a few days later.

The proceedings at these meetings were printed for private distribution in a quarto volume of nearly three hundred pages, which contains very important contributions to the masonic history of the United States, in the valuable and interesting addresses and communications of Brothers Charles W. Moore, Hamilton Willis, William S. Gardner, and Nathaniel B. Shurtleff; and illustrates the patriotic influence of the Lodge of which John Hancock was a member, and among whose leading spirits were Paul Revere, the first man to summon his countrymen to arms on the 19th of April, 1775, and Joseph Warren, who fell, two months later, by British bullets on the very spot where now has risen the obelisk to mark the place of the first thoroughly organized armed resistance to the oppression of the mother country.

At a stated communication held on the 9th of June, 1881, it was resolved, upon the motion of Brother Samuel H. Gregory, that the Lodge should formally celebrate its one hundred and twenty-fifth anniversary on the ensuing St. Andrew's Eve.

At the banquet which accordingly took place on the 29th of November, 1881, the Worshipful Master, Brother George C. Stearns, after appropriate remarks, read an epitome of the proceedings of the Lodge during the past twenty-five years, which with great diligence and discretion he had prepared from the records. In 1886, a committee was appointed to print the Proceedings at this anniversary; but in consequence of various untoward circumstances, and especially of the death of its chairman, Brother George C. Stearns, to whom these pages are affectionately inscribed, the imprint has been delayed until now.

As it has seemed to many of the brethren that it would add to the interest of the volume, if the narrative of the commemoration of the one hundredth anniversary of the battle of Bunker Hill and of the



death of our former Worshipful Master, Brother Joseph Warren, were also included, this has been done ; and some facts of historical interest have likewise been appended.

In submitting their imperfect work, the committee, as now constituted, desire to acknowledge the marked interest shown in their progress by Worshipful Master Henry Gregory Jordan.



CELEBRATION  
OF THE  
ONE HUNDRED AND TWENTY-FIFTH ANNIVERSARY  
OF THE  
LODGE OF ST. ANDREW,  
FREE AND ACCEPTED MASONS,  
IN  
BOSTON, COMMONWEALTH OF MASSACHUSETTS,  
ON ST. ANDREW'S EVE,  
1881 Nov. 29.



THE Lodge of St. Andrew received its charter from the Grand Lodge of Scotland, and it bears the date of St. Andrew's Day, November 30, 1756.

On its centennial anniversary the Lodge celebrated that occasion; and incidents connected with the celebration are recorded in a quarto volume, published in 1870, containing many facts which are of general interest to the fraternity, an epitome of the history of the Lodge, and also an account of the notice taken, at its quarterly communication on the 23d of December 1869, of the hundredth anniversary of the establishment in Boston of the Grand Lodge of Ancient Masons.

Upon the completion of the first quarter of its second century of existence, the Lodge commemorated the event by a festival dinner at Young's Hotel, on St. Andrew's Eve of 1881.

The invited guests present were the Most Worshipful Samuel Crocker Lawrence, Grand Master of Masons in Massachusetts;



the Right Worshipful Past Grand Masters Charles C. Dame, Sereno D. Nickerson, Percival L. Everett, and Charles A. Welch ; Right Worshipful Past Deputy Grand Master Marshall P. Wilder ; Right Worshipful Nathaniel Greene, District Deputy Grand Master for the First Masonic District ; Worshipful Samuel Wells, Treasurer of the Grand Lodge, and Brother J. Harvey Young, of Joseph Warren Lodge.

Brothers Cornelius Chenery, Edward F. Webber, Charles H. Webb, and William Beeching, as a quartet, and Brother Howard M. Dow, as pianist and director of the music, contributed largely to the enjoyment of the evening.

The members present were Brothers Tullock, E. Stearns, Restieaux, Mears, Bayley, G. C. Stearns, Parkman, Johonnot, Bates, Clark, Perkins, Oliver, Gregory, Suter, Pulsifer, Reed, Davis, Dalton, Chamberlin, Parkman, Jr., Wainwright, Whitney, Welch, Jordan, and Sherman. Brothers Browne, Chickering, Kelsey, Tucker, and Hodges were absent.

The Lodge was opened in ancient form, and closed in the same manner, after which the brethren entered the dining-hall at 6 o'clock P. M. to the melody of a march, composed and performed by Brother Howard M. Dow. The tables were bountifully spread, giving evidence of the thoughtfulness, as well as good taste of Brothers Oliver, Restieaux, Gregory, and Davis, the subcommittee having charge of the arrangements.

The "*Non Nobis*" was sung as grace before the banquet.

On the removal of the cloth, the Worshipful Master, George C. Stearns, announced the presence of the Most Worshipful Grand Master of Masons in Massachusetts, and called upon the brethren to rise and salute him with the grand honors. These having been given, Worshipful Master Stearns spoke as follows :—

*Most Worshipful Grand Master, and Representatives of the Grand Lodge,*—We greet you with extreme pleasure. From its birth it has been the unvarying custom of this Lodge yearly to celebrate St. Andrew's Day, and this is our one hundred and twenty-fifth anniversary. On the centennial return of the date of our charter we had an elaborate and notable celebration. Another quarter of a century has passed, and we are again assembled to repeat the hallowed custom with especial honor.

Of those who were present at our one hundredth anniversary, only twenty-five are here to-night. It is hoped that many of our members, our guests, and especially our Most Worshipful Grand Master, who is youthful in comparison with a number of us, may be present at the festival of 1906, which will commemorate the one hundred and fiftieth anniversary of our Lodge.

Most Worshipful, and Brethren, the Lodge of St. Andrew again offers you its most hearty greeting.

By your leave, I will now read portions of an abstract of the events and proceedings of the Lodge during the past twenty-five years.

Worshipful Master Stearns then read various passages from the epitome of the history of the Lodge since its centennial celebration, which he had prepared, and which is printed at full length in this volume, immediately after the record of the banquet.

The subsequent remarks and proceedings were entirely of an informal character, but were taken down at the moment by a stenographic brother, a most welcome "chiel" in the present case, who sat near the toastmaster. The after-dinner talk has been preserved in a single copy, and to him may be properly ascribed any errors or misstatements. The various off-hand speeches are, doubtless, to a considerable extent repetitions of what has been often said before, but we may now claim the merit of their preservation.

If an adhesion to old traditions of integrity, charity, and good words can have any influence to-day, the same spirit must influence our successors. And if this record meet the eyes of the



brethren of the Lodge of St. Andrew on future similar occasions, the time now given to its revisal may have been time well spent.

On the conclusion of his historical address, the Worshipful Master presented Worshipful Brother Henry Austin Whitney, a Past Master of the Lodge, as Toastmaster of the evening. On assuming that duty, Brother Whitney said :—

Worshipful, when I took office, I agreed to obey all your behests, and I obey this summons with great satisfaction.

We have listened with attentive ear to the incidents and data which you have so diligently garnered and so gracefully set forth, and doubtless they have been not without interest to our guests, as they have been full of interest to the members of the Lodge.

I was not connected with the fraternity when you celebrated your centennial anniversary, but I esteem it a great privilege to be present at the beginning of this second quarter of your second century, and to be allowed to take part in your high festival.

To quote the words of the Wizard of the North: "Years rush by us like the Wind. We see not whence the eddy comes, nor whither it is tending, and we seem ourselves to witness their flight without a sense that we are changed; and yet, Time is beguiling man of his strength as the winds rob the woods of their foliage."

While this is true of man in his mortality, it is pleasant to know that there exist associations or societies which our fathers, in their manhood and wisdom, built upon such broad foundations that, the older their years, the greater become their vigor and usefulness. Of such are the Grand Lodge of Massachusetts and the Lodge of St. Andrew, and as the first toast of the evening I give, —

"The Grand Lodge of Massachusetts; and I would add, long life, health, and prosperity to the Most Worshipful Grand Master, SAMUEL CROCKER LAWRENCE."

The company arose and drank the health of the Grand Master. Most Worshipful Grand Master Lawrence responded : —

*Brethren*, — I have discovered that it is generally the unhappy lot of the Grand Master, by virtue of his office, to be called upon first, on occasions of this kind. If I could be relieved from the duty of speech-making during the term of my office, I would gladly promise to devote to charitable purposes the entire salary which I draw as Grand Master, even if the brethren should generously double it!

As I left my wife this afternoon, she asked me where I was going. "To a Lodge meeting," I said. She answered, "I supposed the Masons always held their meetings in the evening." I replied, "No, there is one Lodge in Boston that generally meets in the afternoon, for they like to have a good long session, and yet get home at a seasonable hour." My wife remarked that she was glad to know that there were some Masons who are sensible enough to hold their meetings by daylight. I am afraid that she has formed rather an unfavorable notion of the habits of Masons from her recent experience. The fact is, I have been making a good many visits to Lodges in this jurisdiction during the past year, and have spent most of the last three months in the railroad cars, enjoying an average of five hours, or less, of sleep per night. And if there is a woman in the State who would be justified in bringing complaint against her husband for temporary desertion, I think it would be my wife. I cannot say that this nomadic course of life is entirely satisfactory to me, but the experience has not been without its compensations. I have found that every Lodge which I have visited has contained in its membership the picked men in the community in which the Lodge was situated, — the brightest men, the men of the most influence, and of the broadest sympathies. In truth, it is your large-souled men who are naturally attracted to masonry. I find also among the brethren throughout the State a growing feeling in favor of commutation; and as the result of it, we shall cut down the debt of the Grand Lodge about sixty thousand dollars the present year, and I feel confident that, with persistent effort, the debt can be extinguished within two years.

Brethren, you have the delights and pleasures of a Lodge small in numbers. I have noticed, while I have been with you this afternoon, that most of you address each other by your given names; it is Brother William, Brother George, etc. This kindly familiarity of address struck me very pleasantly; it also occurred to me what would become of your Lodge if the Worshipful Master should happen to invite all the Past Masters present to the East! I find it very delightful here, but how



shall I give a safe expression to my feelings? I remember the story of a convict who, first and last, had been an inmate of almost every prison in New England. On being asked which of them he preferred, he assumed a judicial air, and answered, "Well, give me Charlestown for the wardrobe, Providence for the table, and Hartford for general comfort, combined with the proprieties of social life." Now, brethren, I am not going to follow the example of that disreputable man, and institute invidious comparisons between the various Lodges I have been visiting in this State. I have nowhere failed to receive the kindest treatment; but this I will say, that for real, genuine comfort, combined with all the proprieties of social life, I cannot remember that I have ever been more satisfactorily situated than I have been with you to-day. A man might do a worse thing than to become a member of the Lodge of St. Andrew, and I doubt whether he could do a better thing. I am sure he would find good fellowship here, and I can vouch for the fact that he would find a good table. Well, I am a firm believer in hospitality, which I am inclined to look upon as the oldest virtue known to man. It is about the only one known to savages, and even the robber of the desert will spare the traveler who has taken salt with him. Furthermore, I believe that the reason why Masons are the best fellows in the world, which is unquestionably the fact, is because they practise this virtue of hospitality systematically and on principle.

I have been acquainted with most of you, brethren, a good many years. I well remember the centennial anniversary which you celebrated some twenty-five years ago, though I was not present. I little imagined that I should be present on a similar occasion after the lapse of a quarter of a century. We have grown older, and some of us have gray hairs. In fact, we must all acknowledge the passage of time, and admit the effect it has had upon our feelings and opinions. But for one, I am delighted in being able to say that my masonic heart still keeps young. There is no institution that fosters the kindlier feelings of the heart like masonry. It is founded upon the social instinct, the inherent social disposition of man. We may all feel proud of our connection with the honorable institution of Freemasonry, and no Lodge can entertain a juster pride in this regard than the good old Lodge of St. Andrew, for her masonic light has burned brightly and steadily from the very dawn of masonry in America.

I sincerely thank you, brethren, for the privilege of being present

with you to-day, and heartily congratulate you upon the pleasant retrospect of the last twenty-five years, or I might say, of the last one hundred and twenty-five. I fervently hope and pray that you may be entering upon a new career of happiness and prosperity, and that this ancient and respectable Lodge may continue to hold its proud position among masonic bodies.

THE TOASTMASTER. — The next toast is,

Unsullied life, — the aim of many, the achievement of the few.

We are honored by the presence of one whose achievements have surpassed his ever good promise, and whose very countenance is a benediction. When we consider the distinguished and energetic manner in which he has filled the varied positions to which he has been called, as citizen, soldier and merchant, scholar and poet, aye, and as holding high offices of State, we wonder at his prolonged youth. Think, brethren, of the many capacities in which he has served so well: Lieutenant-Colonel on the Governor's staff, Commander of "The Artillery Company" (as it was called in the seventeenth century), President of our State Senate, Representative of the Grand Lodge of Massachusetts, at the convention in Paris in 1868, and Commissioner also of the United States at the Exposition of that year! Besides all this, he is President of the Historic-Genealogical Society, and has been and is, at the age of eighty-three, the presiding officer of more useful and valuable societies, like the Horticultural and other bodies, than any other gentleman now living in this community. When we think of the public duties he has performed, we may indeed marvel that he is able and *willing* to honor us with his presence. But before I call upon Right Worshipful Brother Wilder, I will ask Brother Dow to sing one verse of Horace's Ode, "*Integer vitae*," "The Man of Upright Life."

*Integer vitae, scelerisque purus  
Non eget Mauri jaculis neque arcu,  
Nec venenatis gravida sagittis,  
Fusce, pharetra.*

Fuscus! the man of upright life and pure  
Needeth no javelin, nor bow of Moor,  
Nor arrows tipped with venom deadly sure,  
Loading his quiver.



The quartet sang the ode as requested, and the toastmaster continued :

I notice that the quartet have given one stanza of Horace's Ode in English, and repeated it in the original Latin, and so have gone as near back to Adam as they could. Therefore, before I ask you to rise and drink the health of our Right Worshipful Brother *Dr.* Wilder,\* may I formulate my toast as follows : —

The first and last pomologists, — ADAM, and COLONEL WILDER. Through the former, Paradise was lost ; in the latter, we have "Paradise Regained."

The company arose and drank to the health of Brother Wilder, who was formally introduced by the Worshipful Master, and spoke as follows : —

*Worshipful Master, and my good friend upon whom you have devolved the duty of paying me these honors,* — I thank you from the bottom of my heart, and I thank you, my brethren, too, for the very kind and generous reception you have given to those remarks. They are too much to be bestowed upon me, but I value your kind appreciation.

Worshipful, I am happy, very happy, to be here once more in this masonic circle. Indeed, I recognize many old friends, with some of whom I have had sweet communion for a long course of years. I am very happy. It is a great pleasure, — a providential one, I may say, — that I am here on the one hundred and twenty-fifth anniversary of this noble Lodge, to participate in your pleasures and privileges. I wish I could in some appropriate manner respond to the compliment which has been paid to me. Suffice it to say, that by your fruits you shall be known ; and if I have borne any that are worth this remembrance, or which will give comfort, consolation, or happiness to those who are to come after me, I shall feel that I have not lived in vain.

My friend has intimated to you that I have passed through a long course of life, and it is true. I am an old man, but better still, I am an old Mason. For sixty years, save one only (it is sixty years since I first took upon myself the obligations of Freemasonry), I have been

\* Hon. Marshall P. Wilder received the degree of Doctor of Laws from Dartmouth College in 1877.

grateful for the principles which this Order instilled, for the glorious blessings of fellowship with the fraternity, and for the influences of masonry which the Grand Master has so vividly portrayed. It has been my good fortune to be associated with some of the elder and most distinguished Masons of Massachusetts and other States. I was struck with the record of the number of members of your Lodge who signed that memorable declaration of the Masons almost fifty years ago. I was one of that number, and I shall never cease to thank the Giver of all good that I was so in those younger days, when my reputation, my interest in trade, and my social intercourse were such, that it was a dangerous thing for a man to avow himself a Mason. But God be thanked, I had the pluck and courage to put my name to that ever-memorable declaration, — a declaration as sacred, I believe, and as loyal, as that which gave birth to American Independence. Well do I remember those gentlemen who have been alluded to to-night, whose names were borne on that roll. Well do I remember, in person, those glorious ministers of grace, Rev. Dr. Thaddeus Mason Harris, Rev. Daniel Denny, Rev. Joseph Emerson, Rev. Father Taylor, Rev. Dr. Eaton, Rev. E. M. P. Wells, Rev. Samuel Barrett, whose names were borne on that declaration, and I shall never cease to feel that we were doing God's service, and service to our country.

Now, my friends, as we strew flowers on the graves of those who have departed, let us not forget those dear brethren who have been removed within the last few years. Let us not forget Moore and Lewis, Titus and Chickering, and him, the beloved Cheever, over whom you have just placed the dust. I would not cast a shade over the pleasures of this evening; but it is a pleasure to reflect upon the names of these brethren of whom I have spoken, who have been so intimately associated with me. They are gone; and not another one remains in this assembly, scarcely one among all my acquaintances. There are a few, like this old trunk, that stands like an aged tree shivering in the wind. A few of those venerable men stand on the side of the river, waiting to pass over and join our friends in that better land where a father waits to prepare for us a dwelling place.

As your toastmaster has intimated, I am something of a historian, and I love to record these facts; and I love also to inform you that he is a member of the association over which I preside, and from him we have received benefactions. I delight in being in such assemblies. I



have enjoyed this magnificent feast, and, better than all, this friendly company. I pray that your Lodge may go on prospering through the centuries to come, rising higher and higher in everything that shall promote the happiness and welfare of mankind, and rejoicing in those bonds of union, peace, and brotherly love, which constitute, as your Grand Master has said, the true masonic character. And so let us all here, and the brethren everywhere, march on cheerfully and happily, faithfully filling up time with duty, fulfilling the mission which God has designed for us on earth, that our records may leave no sting in the heart of memory, no stain on the wing of time.

The quartet sang a glee.

The pipes were then introduced, and, as Right Worshipful Brother Wilder was about to take leave, he said:—

Worshipful Master, I smoke with you the pipe of peace, and depart, giving you the benediction of heaven.

The company arose and sang “Auld Lang Syne.”

WORSHIPFUL BROTHER WILDER.—I beg you will be seated, brethren I will not ask you to sit until I come again, but if you should be here twenty-five years hence, and I am anywhere in these “diggings,” I shall be present without an invitation.

Three cheers were given for the venerable brother.

THE WORSHIPFUL MASTER.—If you are not present, some of us will remember you.

WORSHIPFUL BROTHER WILDER.—You will remember me, some of you, twenty-five years hence, not by my good deeds, but as a true brother Freemason.

After alluding to the quaint Latin puzzle, in which there is a play upon the word *Homo*\* (generally supposed to mean only “A man,” but which also, in a generic sense, means woman), the toastmaster said:—“In our good English tongue we have a like

\* *Homo natura in Italiam, naturam vitium visum.*

example, for we know how good a MAN is our good brother DAME. Right Worshipful Brother Dame, we well recollect the years of your administration and tribulation. We recollect how you gave of your substance, and of your still more valuable time, in those days when we hardly knew whether we should ever see more light. This Lodge has always felt exceedingly grateful to you for the work you did, in your successful endeavor to preserve our Temple, encumbered as it was with debt. Your endeavor has been nobly supplemented by your successors in office.

Brethren, I give you the health of Right Worshipful Past Grand Master Dame."

RESPONSE OF PAST GRAND MASTER DAME.

*Worshipful Master and Brethren of the Lodge of St. Andrew,*—You have seen enough of me to be aware that I have no particular adaptation to after-dinner speeches. I have been known somewhat as a working Mason, and in the working part I have always been ready to do whatever my hands found to do, with all my might. In the speaking department I have always considered myself a failure. Well, I know that I am among my friends. I have seen you time and time again, and you have seen me, and will pardon all my shortcomings.

I not only feel that it is a pleasure to be here with you, but I feel it to be a great honor to mingle with the brethren of the Lodge of St. Andrew on this anniversary. I have been greatly indebted to this Lodge. If I have gained any reputation or notoriety in our institution, this Lodge is entitled to the credit or blame, whichever it may be, perhaps to a greater extent than you are aware. Many of your members, when I first came into the institution, about twenty-five years ago, just at the time when you had your centennial, became my personal friends. It was from them that I took my first lessons in the Order. It was through their kindly advice and assistance that I became interested in it to a greater extent than would have been possible under different circumstances; for I always held, and endeavored to impress upon persons



coming into the institution anew, that, if they do not take an interest in it when they first enter, they lose a great deal of the zeal, happiness, and pleasure which our fraternity is calculated to give. When I first became a Mason, the members of this Lodge took me by the hand. Many of them encouraged me, and taught me what well may be called the literature of the Order, and gave me counsel and advice which stimulated me in the work I was afterwards engaged in. Therefore, I owe a debt to the Lodge of St. Andrew, in addition to the natural respect and veneration which I feel for it.

I have noticed many things in your history, but have not been able to understand as much of your organization as I should; but this I understand, that the Lodge of St. Andrew was one of our earliest Lodges, and contained many members deeply imbued with the principles of liberty; men who stood up manfully for the right, and for the agitation which pervaded the country when this Lodge continued to show its gifts. It was from those men that the Lodge of St. Andrew inherited its zeal. This Lodge has been noted through all its history, as an instrument for the doing of great good in the way of charity and beneficence, and so sustaining the principles of our institution. Therefore, it gives me pleasure to be with you, to participate in these festivities, and to meet those who are so near and dear to me.

Allow me to express the hope that as time rolls on, and future years come round, you will continue to retain the same spirit in regard to all those characteristics that have made your Lodge so noted in the past.

THE TOASTMASTER. — Brethren, we are now to sing "*St. Andrew's Eve*." You will notice that it was written by Brother Henry G. Clark. Those familiar with the music will be so kind as to join in the chorus.

SONG AND CHORUS,

WRITTEN IN 1868 FOR THE LODGE OF ST. ANDREW,

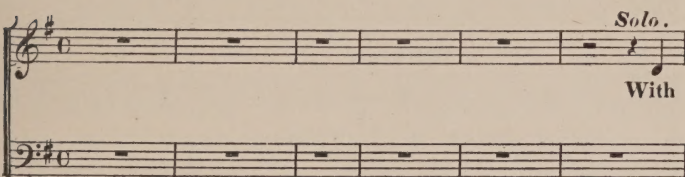
By Henry Grafton Clark, M. D.

MUSIC BY JULIUS EICHBERG, *Mus. Dr.*

ST. ANDREW'S EVE.

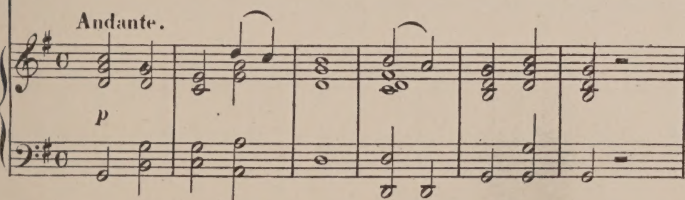
*Voice.*

*Solo.*  
With

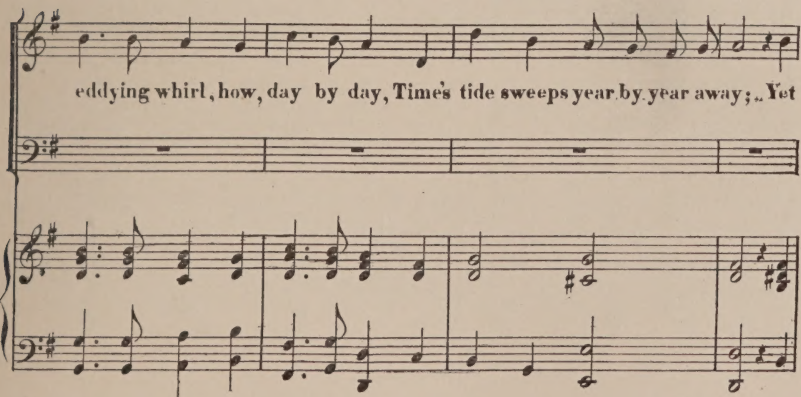


*Organ.*

*Andante.*  
*p*



eddy whirl, how, day by day, Time's tide sweeps year by year away; .. Yet





LODGE OF ST. ANDREW.

why for this should any grieve? Comes only thus St Andrew's Eve, St

*piu f*

*Chorus.*

Andrew's Eve! Yet why for this should any grieve? Comes on-ly thus St

*f*

*Solo.*

Andrew's Eve! Spread out the festive board to-night! With fruit and

*dol.*

The musical score is written for voice and piano. It begins with a vocal line in G major (one sharp) and 4/4 time. The piano accompaniment starts with a series of chords. The first system includes the lyrics 'why for this should any grieve? Comes only thus St Andrew's Eve, St'. The second system features a piano solo with the marking 'piu f'. The third system is the 'Chorus' section, with lyrics 'Andrew's Eve! Yet why for this should any grieve? Comes on-ly thus St'. The fourth system continues the chorus with lyrics 'Andrew's Eve! Spread out the festive board to-night! With fruit and'. The score concludes with a piano solo marked 'dol.' (ad libitum), where the tempo slows down. The piano part includes various musical notations such as chords, arpeggios, and dynamic markings.

flowers, and cheerful light! And sea . . . son well the foaming bowl, With

*Chorus:..*  
reason's feast, and "flow of soul." Spread out. the festive board to . .

night! With fruit and flowers, and cheerful light! And sea . . . son well the



foaming bowl, With rea - son's feast, and "flow of soul."

This system contains the first two staves of music. The top staff is a vocal line in treble clef with a key signature of one sharp (F#) and a common time signature (C). It contains the lyrics "foaming bowl, With rea - son's feast, and 'flow of soul.'" The bottom staff is a piano accompaniment in bass clef, also in F# and C, providing harmonic support for the vocal line.

*Solo.*  
Fill to the brim the sparkling glass! For swiftly do these moments pass And

This system contains the third and fourth staves. The third staff is a solo vocal line in treble clef, marked "Solo." It continues the lyrics "Fill to the brim the sparkling glass! For swiftly do these moments pass And". The fourth staff is the piano accompaniment in bass clef, continuing the harmonic support.

This system contains the fifth and sixth staves, which are piano accompaniment in bass clef, continuing the harmonic support for the vocal lines.

as the changing bubbles break, Of friends our sunny mem'ries wake, Our

This system contains the seventh and eighth staves. The seventh staff is a vocal line in treble clef with the lyrics "as the changing bubbles break, Of friends our sunny mem'ries wake, Our". The eighth staff is the piano accompaniment in bass clef.

This system contains the ninth and tenth staves, which are piano accompaniment in bass clef, concluding the piece.

*Chorus.*

mem'ries wake! And, as the changing bubbles break, Of friends our sunny

*Solo. (grave.)*

mem'ries wake! Then as we sail life's summer sea, And .. dream with wakened

mem.ory; We see them on the distant shore, Where time and tide shall wait no

mem.ory; We see them on the distant shore, Where time and tide shall wait no

mem.ory; We see them on the distant shore, Where time and tide shall wait no



**Chorus.** *ff* *dim.* **Solo.**

more. We see them on the distant shore, Where time and tide shall wait no more. *St*

*ff* *dim.*

*p* *cresc.*

**Andrew's Sun! For- ever rise, Unclouded in the Eastern Skies! And this good Festal**

**Chorus.**

**Eve return, While moons shall shine or stars shall burn, or stars shall burn! And**

The musical score is written for voice and piano. It begins with a Chorus section marked 'ff' and 'dim.', followed by a Solo section. The lyrics are: 'more. We see them on the distant shore, Where time and tide shall wait no more. St'. The piano accompaniment features a 'p' (piano) and 'cresc.' (crescendo) marking. The score continues with the lyrics: 'Andrew's Sun! For- ever rise, Unclouded in the Eastern Skies! And this good Festal'. This is followed by another Chorus section marked 'ff', with the lyrics: 'Eve return, While moons shall shine or stars shall burn, or stars shall burn! And'. The score concludes with a final 'ff' marking.

this good *Festal Eve* return, While moons shall shine or stars shall burn! And this good  
*Festal Eve* return, While moons shall shine or stars shall burn! And this good  
*Festal Eve* return, While moons shall shine or stars shall burn!

The musical score is arranged in three systems, each containing a vocal line (treble and bass staves) and a piano accompaniment (treble and bass staves). The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are printed below the vocal lines. The piano accompaniment features a steady bass line and chords in the right hand. The score concludes with a double bar line and repeat signs.



## I.

WITH eddying whirl, how, day by day,  
Time's tide sweeps year by year away;  
Yet why for this should any grieve?  
Comes only thus ST. ANDREW'S EVE!  
Yet why for this should any grieve?  
Comes only thus St. Andrew's Eve!

## II.

Spread out the festive board to-night  
With fruit and flowers, and cheerful light!  
And season well the foaming bowl,  
With reason's feast, and "flow of soul."  
And season well, etc.

## III.

Fill to the brim the sparkling glass!  
For swiftly do these moments pass,  
And, as the changing bubbles break,  
Of friends our sunny memories wake!  
And, as the changing, etc.

## IV.

Then as we sail life's summer sea,  
And dream with wakened memory,  
We see them on the distant shore,  
Where time and tide shall wait no more.  
We see them, etc.

## V.

ST. ANDREW'S SUN! Forever rise,  
Unclouded in the Eastern Skies!  
And this good FESTAL EVE return,  
While moons shall shine or stars shall burn.  
And this good Festal Eve, etc.

During the singing, Grand Master Lawrence left the hall, the company rising.

THE TOASTMASTER. — After listening to the song which has just been sung, I should be recreant to the proprieties of the hour, did I not recall the fact that it was a Past Master of this Lodge, who, as Grand Master of the Grand Lodge, laid the corner-stone of the new Temple, at a time of great mishap, and which gave him, as it has given his successors in office, so much anxiety. The day has dawned; and let us also rise and pledge the health of Right Worshipful Brother William Parkman, Past Grand Master of Masons in Massachusetts.

PAST GRAND MASTER WILLIAM PARKMAN.

*Worshipful Master and Brethren*, — I suppose I have as good a right to claim your indulgence as any of the Past Masters who have preceded me; and most of all, I think I have a right to claim it here, for although it was said of old, that a prophet was without honor in his own country, I know it is not true with us.

It was my pleasure to be appointed to the administration of this Lodge in 1857, at the beginning of its second century. I have always felt that it was an especial privilege to succeed a Master who set so worthy an example (Worshipful Brother Samuel P. Oliver), for, if I had taken the Lodge in the condition in which it might have come to me from the rule of many, I should have found a great deal more difficulty in performing the work as well as I did. If I met with any success in the endeavors I made, it was owing entirely to what has been alluded to here to-night, — the having so many Past Masters to help me through. I was helped through that position, and for some reason as yet unexplained to me, certainly without my merits, I was elected to the Grand Lodge, and made its Grand Master. I had the misfortune and difficulty of settling up after the burning of the old Temple, and I had the pleasure of laying the corner-stone of the new one. When that building was begun and that corner-stone was laid, the Grand Lodge was in the position of having twenty thousand dollars in money and twenty thousand dollars in building materials, free of encumbrance. We made a mortgage to the Massachusetts Life Insurance Company,



and Brother Sutton agreed to lend us fifty thousand dollars, to be paid at our own convenience. We were assured by the builder who made the estimates upon it, my Brother Hutchinson, that the building could be erected for two hundred thousand dollars. I regret to say that, after all our struggles and the various difficulties that Brother Dame waded through, the building when completed was found to have cost four hundred and fifty-eight thousand dollars in currency. Brother Dame, like everybody else that heard the first statement, was appalled, and from that time to the end of his administration and to the end of the succeeding one, the Grand Master had to be talking continuously about raising money to pay off that debt. We are grateful for the delicate manner in which these claims have been presented to the various Lodges. Now, the Grand Master has given us a cause for delight, and at the next meeting of the Grand Lodge we shall have the happiest meeting that we have had for many years. We just now see that the Grand Lodge will soon be free, and then we shall have the income from the building to devote to charity, and the dissemination of those principles which Masonry has illustrated in all time past, and which I trust it will illustrate in all time to come.

I have been very much pleased with the records read to-night. I hope some measures will be taken either to have a transcript made of them or to have them put in print, so that each member may have a copy, and that the Lodge may be incited to renewed efforts to continue to be what it has always been, "a True and Perfect Lodge of Master Masons."

The words of wisdom from the brethren, and particularly from our aged Brother Wilder, who has served half a century in the ranks of the faithful, are delightful. They are delightful, because they recognize this very principle of mutual and social enjoyment, which has been so thoroughly kept up in this Lodge, not only while *we* have been members, but in all time, as our records show.

It is a great thing to be able to read the records of an institution which has kept up its meetings for one hundred and twenty-five years, which has been continuously doing a good work, and has been loyal to the Grand Lodge through serious difficulties, — difficulties almost impossible to conceive of in the present day.

Worshipful Master, I have yet to find the first shadow of anything in our record that is not perfectly right and proper, and that does not increase my love for the institution. I always feel when we meet about

this social board, that it is good for us to be here. If I am not here in the flesh, I shall be here in spirit, to celebrate our next twenty-fifth anniversary. And I give it to you all in charge to go on, and to have just such a celebration as this, to see to it that the Grand Lodge officers be present, that the older brethren be here, that you read up the records of what we are doing to-night, and resolve and re-resolve that you will go on and do the same again.

THE TOASTMASTER. — Two days ago we cast a sprig of acacia upon the grave of one of our most beloved brethren, Brother Smith W. Nichols. Dr. Henry G. Clark sent to the clergyman who conducted the services, a few verses, which were read with great feeling. By your leave I will repeat them.

### In Memoriam

SMITH W. NICHOLS,

WHO DIED NOVEMBER 25, 1881.

WHILE solemn tolls the passing bell,  
 "Pass on," brave heart, and take thy rest;  
 Pass onward to the Lodge above,  
 A welcome and expected guest.

As falls the earth from minèd gold,  
 So breaks the soul's imprisoning clod;  
 Dust as it was returns to dust,  
 And the rapt spirit soars to God.

With solemn rites and funeral pomps,  
 Go, Body, to thy mother's breast;  
 But thou, O Soul, unto thy God,  
 Unto thy everlasting rest.

THE TOASTMASTER. — I see before me one who, I hope, may yet assume the position of Grand Secretary of the Grand Lodge, and who has already, in many ways, done so much to further the interests of our Order. I give you success to the Masonic Library of



the Grand Lodge of Massachusetts, and its chief promoter, Right Worshipful Past Grand Master Sereno D. Nickerson.

RESPONSE OF PAST GRAND MASTER NICKERSON.

*Worshipful Master*, — I have listened with great interest and curiosity as your toastmaster has called upon one after another, and I have greatly admired the ingenuity and tact with which he has performed his duty. Especially have those characteristics been displayed in the manner in which he introduced the brother on my left (Past Grand Master Dame).

When he sent that sentiment to me in Latin, the words looked familiar, but I could not for the life of me make head or tail of them. The language was not classic. There was something about a man or a woman taking a bath, — a most excellent practice in both cases. Then he brought in the peculiarities of the vine, if I recollect aright. That seems to be particularly appropriate and happy on an occasion like this.

I was quite at a loss, *Worshipful Master*, to know how he would introduce myself. He has called your attention to my labors in one particular department, which have been extremely agreeable to me; and although they have not as yet been productive of any great actual or perceptible benefit to the Grand Lodge, I trust they will be so in the future. I think the day is not far distant when the Grand Lodge of Massachusetts will possess the best masonic library in the world. It has been my ambition to collect for it everything which could render any assistance to the brother who, I hope, will arise in our jurisdiction, some time or other, and devote himself to the preparation of a history of Masonry, particularly in this country. It is a most interesting subject. There is a distinguished brother now engaged upon the general history of Masonry, an Englishman, an officer of the present Grand Lodge of England. The publication will appear within a very few months, and will contain probably a chapter upon masonic history in America. The historian is a brother most successful in the investigation of old records, and in the development of facts. But I fear that in some respects he will fail in grouping those facts, and in making a history which will be entirely satisfactory to the Masons of this country. So I hope my labor will not be entirely lost in this direction, but that at some future time a brother may arise in the jurisdiction of Massachusetts

who will use the material which I have gathered, and shall continue to gather. I trust that some brother of the Lodge of St. Andrew, either now a member of it, or some future member, will be inspired to contribute to such a history the portion which may legitimately belong to your Lodge.

It is not often, Worshipful Master, that American Masons can boast of connection with an organization one hundred and twenty-five years old. The members of this Lodge must feel a just and constant pride in its past history, which the brief memoranda you have given us this evening are so well calculated to revive. My own recollections of the Lodge of St. Andrew began almost with my masonic life. I was initiated during the year in which Winslow Lewis Lodge was working under its dispensation. Of that Lodge, this was the godfather. The Lodge of St. Andrew recommended the petition of Winslow Lewis Lodge for a dispensation; that being the first Lodge which had been constituted in Boston for fifty years, with the exception of the Germania Lodge, working in the German language. Your Lodge contributed generously to the early success of Winslow Lewis Lodge, and they have been intimately connected since that date. The interest on both sides has been exceedingly strong, and has continued up to the present time. I trust it may last as long as the two organizations exist.

I was greatly gratified to see present this evening the venerable Brother Wilder, who has just left us, and who is almost the only survivor of those signers of the Declaration of 1831 who were present ten years ago, when the Grand Lodge celebrated that Declaration.

The suggestion was made, two or three weeks before the annual meeting of the Grand Lodge in 1871, — and I think it came from our Right Worshipful Brother Moore, — that, at least upon the fiftieth anniversary of that Declaration, a special honorary demonstration should be made by the Masons of Boston, in recognition of the services rendered by the signers of that immortal paper. It was at once suggested that if we postponed such a demonstration until 1881, we should probably have very few, if any, of those brethren with us. It was, therefore, determined to celebrate the fortieth anniversary instead of the fiftieth. On that occasion the Lodge of St. Andrew was represented by most of its members, and I think you will all agree that it was one of the most enjoyable masonic occasions you ever participated in. We had at that time ten or twelve brethren present who signed the Declaration of 1831,



and you must remember the interest they took in the proceedings, and how much they enjoyed them. It has been really delightful to see with us this venerable brother, who was made a Mason, as he says, in 1822. He was born September 22, 1798.

General Sutton, a signer of the Salem Declaration, issued about the same time, was also present on the fortieth anniversary. He has commissioned me to express to your Lodge to-night his great regret that he could not be present and participate in this festival, agreeably to your invitation; but he assured me that his physician had positively forbidden him to be out at night, and laughingly lamented that he felt the infirmities of age coming upon him, and was compelled to be exceedingly careful. He placed in my hands a copy of Fleet's Pocket Almanac, issued in 1784, containing a brief notice of the Masonry of that day. It was printed by Thomas and John Fleet, at the sign of the Heart and Crown, which was then on the corner of Water Street and Cornhill, as it was called, now Washington Street; the sign was afterwards changed to the Bible and Crown. The masonic department of this little volume is limited to a half page. In this brief statement the Lodge of St. Andrew is particularly alluded to in these words:—

“Lodges under the jurisdiction of St. Andrew's Lodge in Boston, John Warren, Esq., present Grand Master. St. Andrew's Lodge is held at the Freemasons' Arms on the second Tuesday of every month.”

Then follows a list of nineteen Lodges in Massachusetts, New Hampshire, and Connecticut.

It is somewhat singular that in those days the Lodges and the Grand Lodge were curiously mixed up. The Lodge of St. Andrew was to almost all intents and purposes the Massachusetts Grand Lodge, in 1769, and from that date for nearly twenty years.

While Joseph Warren lived, there was nothing but peace and harmony, but, after his death, grave doubts arose among the brethren as to the legality of continuing the existing organization. Many of them supposed that the authority of the Grand Master died with him, and that every organization he had commissioned had ceased to have a legal existence. Other brethren took the ground that as we had declared our political independence of Great Britain, the Masons had a perfect right to declare their independence of the authority under which they had previously worked. There was quite a sharp controversy among the brethren upon

this subject. The Lodge of St. Andrew continued, until 1784, under the jurisdiction of the Massachusetts Grand Lodge originally organized by Joseph Warren. During that year it was divided, a portion of the brethren claiming to hold under the old charter from the Grand Lodge of Scotland, and by the others an organization was formed, under a warrant from the Massachusetts Grand Lodge, which took the name of the Rising States Lodge. The latter had the precedence of all organizations in the jurisdiction under that Grand Lodge, until the old Lodge of St. Andrew came under the jurisdiction of the present Grand Lodge of Massachusetts in 1809. By the terms of that union the Lodge of St. Andrew took precedence of all other Lodges except St. John's Lodge. This gave great offence to the Lodge of the Rising States. The latter had rather a troubled existence from the start.

In 1810, by vote of the Lodge, eleven to nine, the brethren decided to surrender their charter to the Grand Lodge, and divided the funds and all the other property among themselves, Paul Revere and Benjamin Russell taking their portion of it. The Grand Lodge immediately appointed a committee, consisting of John Soley, Shubael Bell, Francis J. Oliver, John Dixwell, and Timothy Whiting. They condemned the action of the Lodge in the strongest manner, in a report of which the Grand Lodge now has a single copy only, and I think it is the only copy in existence. The Grand Lodge concurred in the opinion of the committee, and ordered the members of Rising States Lodge to return the funds they had divided among themselves, or else to satisfy the Grand Lodge that they had been appropriated to some charitable object. Further than this I have no knowledge of the action of the Grand Lodge on the subject. This proceeding shows that masonic organizations have their periods of depression, and that events sometimes occur in their history which may be somewhat derogatory to the record, but I think that we shall all agree that, from the day that the Lodge of St. Andrew united with the Grand Lodge of Massachusetts, its history has been exceedingly interesting and valuable, as well as useful to the fraternity. We can all unite, therefore, in the sentiment which has been so often expressed to-night, that the record which has been so bright and glorious in the past, may in the future be equally brilliant and honorable to the craft.

Brother Beeching then sang, "Down among the Dead Men."



THE TOASTMASTER. — Had our Right Worshipful Brother Abraham H. Howland been present, he doubtless would have been most glad to respond for womanhood. At one time he accused me of taking him from Mt. Auburn to Nantucket, to get him to respond to a toast. I would take him much further to get him a good wife. We will drink his health and that of absent friends.

This toast was received with especial honors.

THE TOASTMASTER. — Most of you know how greatly and thoroughly we enjoy the annual visitation of the Grand Lodge, and yet how courteously they allow us and all true Lodges to follow our own proper devices within due bounds.

Perhaps if the Grand Lodge were not so thoughtful and beneficent in the government of the two hundred and thirty-two Lodges under its jurisdiction, of which they are all a part, it is true, the Lodges might turn about and try to dictate their own terms, and affairs might thus become greatly mixed. There are many representatives of the Grand Lodge present. They may perhaps be warned by an extract from a pamphlet lately published by a clever and witty writer, Mr. E. T. Alexander, of Louisville, Ky., who, referring to the possibility that — if the General Government of the United States were to meddle too much with the duties of corporations — the corporations might meddle too much with the Government, quotes, by way of illustration, a certain fish-story, as follows : —

“There is a fish-story very charmingly told in verse by Mr. Innis Randolph, which has seemed to me to very happily illustrate the danger of too much management. An old negro fisherman succeeded in hooking a drum of huge size, the other end of his line being fastened for security to his ankle. He was pulled into the water, and after a terrible struggle beneath the brine, both he and the fish were drowned. The moral of the story is as follows : —

“They were washed ashore by the heaving tide,  
 And the fishermen found them side by side  
 In a common death, and together bound  
 By the line that circled them 'round and 'round, —  
     So looped and tangled together,  
 That their fate was involved in a dark mystery,  
 As to which was the catcher and which the catchee;  
 For the fish was hooked hard and fast by the gill,  
 And the darkey was lassoed around the heel,  
     And each had died by the other;  
 And the fishermen said it could never be known,  
     For all their thinking and figuring,  
 Whether that nigger a-fishing had gone,  
     Or the fish had gone out a-niggering.”

That is, I confess, a bit off color. But our Brother Welch, if he has ever indulged in professional talk on these occasions, has given it up now, and I give you as a sentiment for Right Worshipful Past Grand Master Welch to respond to:—

The Reformed Lawyer: His reformation glittering o'er his fault, shall show more goodly, and attract more eyes, than that which hath no foil to set it off.

PAST GRAND MASTER CHARLES A. WELCH.

*Worshipful Master and Brethren*,— Did any of you, perhaps fifty or sixty years ago, stand on the seaside with your clothes off, half ready to make a plunge, and did you see one after another plunging before you, and then had your turn come, and did you shiver and feel a little frightened and alarmed? That was just my feeling while various brethren were being called up, and I have been waiting and wondering when my turn would come, and when I should be obliged to address you. I feared that all interest you might take in what I could say would be gone.

A great many have spoken in high praise of the Lodge of St. Andrew, and I wish to join in such praise, and I certainly do; for though I have attended a great many Lodge meetings, and had a little cracker and cheese, I have never found anything of the kind more grateful than the cracker and cheese of which I have partaken to-night. . . .

But, brethren, the Lodge of St. Andrew has a noble history. It is a



noble Lodge. Some of you may be able to look back a century or more, but I must confess I cannot. Some of you evidently expect to be present at your next celebration. I expect to be there in spirit, but you will have spirit enough, I have no doubt, unless you change your habit of hospitality, so blended with charity.

Whenever you have occasion to have any little celebration of this sort, I shall be glad to give you the light of my countenance and support.

There are a great many things I intended to say, of a moral character, which might be useful to you in the remaining years which you have to live. I don't mean to allude to the young men, because I am as old as any of you, but the most of it has been said by Brothers Dame and Nickerson, from whom words of wisdom are always flowing.

Some time ago, I happened to see an account of a bishop who was a great admirer of St. Andrew, as I suppose you all are. This bishop was famous for his piety and excellence, and also for his love of St. Andrew. On some occasion, when he was dining, as we are now, there appeared at his gate a woman demanding entrance. She said she had heard of his wisdom and piety, and wanted to come in and be present at his entertainment. (I am sorry to say nothing of that sort has appeared here.) She came in, and appeared to be a most charming woman. She sat alongside of the bishop. The bishop grew warmer and warmer. Bishops were single men, and not allowed to marry. She became more and more loving, and the bishop's heart became touched, and he began to be affected. Suddenly, there came an announcement that a stranger at the door desired to come in. The lady suggested that he should not enter unless he answered certain questions. I cannot remember all those questions, but the last one was: What was the largest space that could be measured at all? The stranger at the gate sent back word, "The farthest space you can measure is from the top of heaven to the bottom of hell, where that lady who sits beside you, and who is really a devil, belongs." When the lady heard that, she immediately disappeared, and the bishop was saved from sin. I trust, brethren, that if any lady should appear here, either publicly or in private, you will remember that St. Andrew is your patron saint, and that you will call upon him to come and save you from the perdition that might otherwise await you.

THE TOASTMASTER. — I have alluded to the benignant manner in which the Grand Lodge ruled us, and I am inclined to think

that on their last visitation we were saved more by faith than by works. But we always have had sent to us a delegation which has been charming in various ways. They have entered into our social life, and gratified us by their compliments, always so grateful to our self-esteem. I now wish to give you the sentiment, "Loyalty to old traditions." I shall ask Brother Young, who is a member of Joseph Warren Lodge (the very name stirs up those old traditions), to respond to this sentiment. He is the eloquent and kindly Marshal of the District Deputy.

Here the Worshipful Master invited all present to take with them when they left the table, a pitcher and pipe as mementos of the festival.

BROTHER J. HARVEY YOUNG.

*Worshipful Master*, — It is with no little hesitation that I respond to this call, not so much from timidity or modesty, however, at coming into the presence of so many prominent guests and speakers, some of whom have won wide reputations among masonic orators, as it is from a reverential feeling, at finding myself called upon to address a Lodge which in this country has so old a history, and such a far-reaching record of pleasant memories and priceless traditions. As I have read in your annals and listened to the remarks of some of your speakers who have preceded me, and have heard the names of your conspicuous members, some of them heroes and statesmen in colonial days, and in the Republic whose fame is the pride of our country and the treasure of your Lodge, my heart warmed with new zeal for Masonry and to fresher impulses of patriotism and love of liberty. As my imagination was led by this eloquence back through the generations of the past, I seemed to hear an accompaniment like the murmuring of broken waves upon a quiet shore, the unwritten history of many a private masonic life rounded out by true brotherly faithful affection and charitable deeds, generous in the practice of the highest masonic virtues, unaspiring and unknown to fame. I recalled the names of brethren who lived up to the noble principles of our Order, and who, with the lesser light they had, illustrated those principles as fully as those who have achieved fame in the sphere of oratory or letters.



The heroism and bravery of the common soldier are essential to success in the great battles of the world, but his martial bearing and unflinching courage in the desperate assault and deadly breach are too often lost sight of in shouts of victory and the laudations of the general. If recognized at all, the gallant deeds of the rank and file seldom live beyond the memories of their friends.

The history of your leaders is written, but the history of those unpretending members is unwritten, save in their acts of fidelity and charity shown in the alleviation of sickness and distress. So do countless numbers live in the fleeting memories of the age. But who shall say that they have not done as much, as many noble deeds as others, to keep alive this flame of masonic fellowship, which began a hundred and twenty-five years ago, and which is burning to-night with undiminished lustre? As we look back in your history, and see the North-End mechanic and prosperous merchant walking hand in hand in deeds of charity, or stopping together to shed their tears upon the grave of a fallen comrade, whose heart is not stirred with loyalty to that old landmark of our Order, so beautifully expressed in the flowing lines of that Master Mason of Scotland, Robert Burns, when he sang:—

“Adieu. A heart-warm, fond adieu,  
Dear brothers of the mystic tie”?

It is to these, Worshipful Master, the rank and file of your Lodge, that I pay my humble tribute of respect and veneration to-night. The humbler members, who filled their lives to the brim with true masonic loyalty and duty,—who have gone from us, full of warmth and strength in brotherly love, fidelity and charity, “to that bourne from which no traveler returns,” and only left behind them their names upon your muster-rolls, for your eyes to rest upon.

As one of the rank and file of an old Lodge, I tender to your members my sincere gratitude for the inestimable privileges of social intercourse and the advantages enjoyed by us to-day in our country, and which you, as well as the rest of the fraternity, have done so much to perpetuate.

In closing, allow me to propose as a sentiment, The Rank and File of the Lodge of St. Andrew; in the words of one of your guests,\* whose

\* Dr. Clement A. Walker, who died in 1883.

name I saw upon my plate, but the music of whose eloquence is stilled by illness, A glorious roll of brethren, who have left behind them an honorable record of silent evidence of loyalty to the Order and to their Lodge.

The quartet sang, "Where would I be," by Zöllner.

The health of Past Grand Master Percival Lowell Everett was next proposed, and he responded as follows :—

PAST GRAND MASTER EVERETT.

*Worshipful Master*,—When I came here this evening I was told that I should not be called upon to say anything. You know very well my great modesty, and you will all understand it when you know that I was the youngest Grand Master who ever filled that office, with one exception, and that was Joseph Warren. How I came to occupy the office, being so young a man, I fail to understand.

I feel that I should be remiss in my duty if I did not tender my profound thanks for the privilege of being here to-night. I feel it not only an honor, but it will be one of the happiest events of my masonic life.

It so happened that, when I was Grand Master, many reforms were brought about, but I claim to have the credit of one.

A VOICE.—You made us put the seal upon our By-Laws.

. . . I have no doubt I reformed many errors of your Lodge. It was my fortune to select a Deputy Grand Master, and I felt honored in knowing that he was Grand Master Welch. I wish to offer to the Lodge of St. Andrew my warmest thanks.

THE TOASTMASTER.—I have still a toast to give in connection with our invited guests, and that is :—

The health of the keeper of the Silver Key, the Bull Dog of the Treasury, Worshipful Brother Samuel Wells, Treasurer of the Grand Lodge.

WORSHIPFUL SAMUEL WELLS.

*Worshipful Master*,—I am reminded by a word used by my superior officer, the Most Worshipful Grand Master, that the position in which I find myself at this moment suggests an incident which occurred last



winter in New York. A man entered a shop and asked permission to warm himself; the clerks allowed him to do so. One of them said, "You don't seem to have any overcoat." "No," said he, "I have n't got any." "Why have n't you an overcoat? the winter is getting along; it is time you had one." "Yes, I know it, but last winter I got along without one, and the winter before I got along without one." "How is that?" "The winter before that I was in the poorhouse in Iowa, last winter I was in the State prison in Illinois, and somehow or other this winter I have been hoping something would turn up so that I should n't have to get one." I have been hoping to comply with the moral myself, and that something would turn up so that my name would not be mentioned this evening. As we used to say in college days, "I am not prepared," and it is my practice never to speak without preparation. The fact is, most of my time is occupied in counting the money of the Grand Lodge. Another reason why I have no speech is, that when I received your kind invitation, I trotted out my old Latin dictionary to enable me to construe the words at the top of it. Those words are doubtless familiar to you: "*Audi, Vide, Tace.*" I have given the old pronunciation; perhaps Brother Whitney knows the modern method. I read those words, "Hear, See, and Be Silent," and I took them to be a direct order to me.

I have heard with great pleasure what has been said to-night. I have seen many faces which are familiar, and all that I have seen here I shall see again with greater pleasure wherever I may happen to meet them. I shall be especially happy to observe the third injunction to keep silent, if you will permit me.

After hearing and seeing what has taken place, it occurs to me to suggest that you should add two words to your motto, and the words which I think would be very appropriate are, "*Ede,*" and "*Bibe.*" So that it would read, "See, hear, be silent, eat and drink." That would be a motto which I think would be appropriate on anniversaries like this.

THE TOASTMASTER. — We were all stirred by the eloquent and patriotic words of Brother Young, a member of Joseph Warren Lodge. On the occasion of the last annual visitation, when he acted as Marshal for District Deputy Grand Master Greene, he was so good as to recite "Paul Revere's Ride." May I ask

him to again recite Longfellow's verses? If he assents, he will do us a great favor.

BROTHER YOUNG. — I am laboring under a severe hoarseness. To repeat those words is like copying a great picture, but I have a disposition to do all I can. I think I was speaking at the time, of the pride the Lodge of St. Andrew should take, and does take, in the record of the companionship of the old colonial heroes, and that our blood is stirred to warmer impulses.

Brother Young then repeated Longfellow's poem in a manner that called forth the warmest plaudits from the brethren.

The quartet sang, "Were the Atlantic Main," by Schröter.

Attention was called by the toastmaster to the fact that Bishop's "Chough and Crow" was sung twenty-five years ago at the centennial, and that on page 152 of the centennial volume, by a curious misprint, this glee is mentioned as the *Cough* and the Crow.

The glee was then sung by the quartet.

THE TOASTMASTER. — I regret exceedingly that the Grand Master and District Deputy Grand Master Greene have gone because I meant to ask one of them to accept, in behalf of the Grand Lodge, a little gift from the Lodge of St. Andrew, which might possibly be used on some occasions. You will recollect that the Prince of Wales is the Grand Master of the Grand Lodge of England, and the emblem of office which he holds in his hand, as represented in the portrait which hangs in the Grand Lodge Library, is not the gavel which we use, but a maul, such as is used by the graver or stone cutter.

I ask Right Worshipful Past Grand Master Nickerson if he will accept such a maul, made of English oak, to be used by the Grand Lodge. I would incidentally refer to the fact, that it is only within about thirty-five years that the word "gavel," as



applied to the instrument used for calling deliberative bodies to order, could be found in our English dictionaries.

PAST GRAND MASTER NICKERSON.

I shall have great pleasure in transmitting this maul to the Most Worshipful Grand Master, and I have no doubt it will give him equal satisfaction to lay it up in the archives of the Grand Lodge, to be used on State occasions. In the language of operative Masons, it is called a setting-maul, and is what the boys would call, in our day, a heading-stick, to be used at Donnybrook Fair. I will charge the Grand Master to make appropriate use of it.

THE TOASTMASTER. — Here is a little ivory maul, made in London, similar in form to the larger oaken one. I now give it to the Lodge of St. Andrew, and while I would not have it supersede the unique ebony gavel presented by Worshipful Brother Edward Stearns, in 1864, I hope the Lodge will accept it.

WORSHIPFUL MASTER STEARNS. — I accept the gift, in behalf of the Lodge.

PAST GRAND MASTER WELCH. — Brethren, I would like to offer a sentiment. Brother Whitney alluded to me as a reformed lawyer. I don't know what he meant, because I have thought that all lawyers were reformed, as compared with other men. Allow me to give you his health. He has been a most excellent Master Mason and toastmaster. In the language of a great Roman orator, "*Nihil tetigit quod non ornavit.*"

BROTHER WHITNEY. — Our Brother Welch is such a Supreme Master of chaff, that, in the language of another great Roman, I can only say to him, *Tu quoque!* It has been my simple duty to touch the springs which have caused others to unroll from their coils the golden chains of memory, and the silken threads of eloquence and humor. But I acknowledge most thoroughly the courtesy of one and all, in this my first attempt to touch the springs aright.

I remarked that I hoped my gift, the little ivory maul, would not in any way supersede the use of the beautiful ebony gavel presented by Brother Stearns, which is much more available for practical purposes.

But I should like to propose a toast in his honor. He is one of our oldest and most valued members. I give you the health of Past Master Worshipful Brother Edward Stearns, the present Junior Warden. You know we have two of that family in our Lodge. They go up Jacob's ladder, and then go down,—both honorable courses. He has got so far on the downward round as to be Junior Warden, and I dare say that he would accept any position to which he might be called, that would promote the interests and harmony of our Lodge, as indeed should we all.

REMARKS OF WORSHIPFUL PAST MASTER BROTHER EDWARD STEARNS.

I thank you, brethren, for the honor you have done me, but I pray that you will not expect from me any formal remarks. When you come to the setting-maul and the gavel, you will find that they are of an entirely different nature. After much patient consultation with those learned in masonic history, and search among books pertaining thereto, I found that which I gave to the Lodge to be a proper instrument, and one which you will find in all our masonic institutions, from the Blue Lodge to the other organizations in Freemasonry. Consequently, when I made my gift, I made that which you see in the hands of my brother. I doubt not that I am correct. However, setting that aside, I presented a gavel, and our Brother Whitney has given us a setting-maul, which I suppose to be also a proper instrument for the presiding officer of a Lodge.

But let me speak as the oldest member of the Lodge of St. Andrew here present.

Reference has been made to the consistent and earnest manner in which we have always attached ourselves to the Grand Lodge, and it comes within my province to speak of those of its officers with whom I have been acquainted. Many are absent that we asked to be present, but there are none more dear to us than Brothers Nickerson and Everett. We recollect their sacrifices; we recollect the time and thought that they have given to the Grand Lodge in their quiet, unobtrusive way, while collecting for us that knowledge which we have of the history of Freemasonry. And how much we are indebted to them both! As to our Brother Welch, there is no man in St. Andrew's but loves him, and we rejoice that we have one of his own loins among our members. Then there is our Brother Dame, and we recall the times of his earnest, faith-



ful work. When it became his duty to make appointment to the position of Deputy Grand Master, our brother came up with his dear old heart, and set aside him whom he had selected, and put into office our Brother Moore. So we love him and ALL those brothers whom I have mentioned, without derogating from those who preceded or followed them. And we welcome, too, our Brother Wells, who, we feel, will care for the interests of the Grand Lodge in the way that they have been cared for in the past.

I give you,

“The love of the Lodge of St. Andrew to all those of our guests who have so heartily entered into the spirit of this anniversary.”

After a glee from the quartet, volunteer toasts were called for.

Brother David Pulsifer proposed a toast to the old North-End, which established this Lodge; and the proposal met with a hearty response.

Brother Edward Stearns called upon Worshipful Past Master William Parkman, Jr., who said:—

I naturally should feel a great deal of modesty in responding, after the very eloquent addresses which have been made by the brethren present, had they not observed the old Israelitish custom, that whatever the Israelite loved he could rejoice in. Worshipful Master, many references have been made to the old times and the glorious men who in the hour of trial stood by this Lodge and stood for freedom. But our present organization is certainly one to be very proud of. For the first time in the history of the Lodge we have a George at its head. From the admirable manner in which he conducts and carries on the duties of his office, I have no doubt that in time he will be called St. George. It is eminently proper that the Lodge of St. Andrew should have a St. George, because it has a Green Dragon, and it is well that St. George should be near at hand, to put him under his feet, if necessary.

Brother Parkman then recited the following spirited stanzas:—

Know ye the Lodge where, amid mirth and gladness,  
Wit, fancy, and wisdom enliven each feast,  
Whose treasure is kept by the fearful green dragon,  
While St. George in his glory presides in the East?

'T is the Lodge of St. Andrew, by wisdom 't was planted,  
And, strengthened by virtue, it never must fade.  
For kindness and love are the fruit of its branches ;  
There the weary find shelter and rest in its shade.

Know ye the Lodge which, when freedom was dawning,  
Stood firm for the right, whatsoe'er might betide,  
Which, at notice of danger, sent quick from her portals  
The brave Paul Revere on his perilous ride ?

'T was the Lodge of St. Andrew, by wisdom well planted,  
Thus showed the tough fibre of which she was made,  
By the deed of our brother, which time makes immortal,  
One stone for the Temple of Freedom was laid.

Know ye the Lodge which to that mighty struggle  
Gave a man and a Mason whose fame shall abide,  
Who, for love of his country and zeal for her glory,  
Poured forth on her battle-field life's crimson tide ?

'T was the Lodge of St. Andrew, by wisdom well planted  
She pledged with her son's blood her faith, zeal, and love ;  
Our Warren still lives in the heart of a nation,  
Though his spirit has passed to the Grand Lodge above.

Know ye the Lodge where, 'mid gladness and sorrow,  
In seasons of pleasure and seasons of pain,  
All hearts are kept glowing with love and devotion,  
And the cry of the needy is ne'er heard in vain ?

'T is the Lodge of St. Andrew, by wisdom 't was planted,  
May it ever be ready distress to relieve !  
" Fear God, and no danger," then still shall be granted  
Rich fruitage of joy on each St. Andrew's Eve.

THE TOASTMASTER. — Of the committee which had in charge the centennial anniversary in 1856, there are present, Brothers Oliver, Parkman, and Restieaux. To our regret, Brother Browne, who then acted as toastmaster, is absent.

Worshipful Brother Samuel P. Oliver was the Master of the Lodge at that date. May I ask him to speak of the incidents connected therewith ?



## RESPONSE OF BROTHER OLIVER.

*Worshipful Master and Brethren*, — I thank you from a full heart for your fraternal recognition.

After the *Worshipful Master's* interesting account of the Lodge for the last twenty-five years, at this late hour you will expect but a word from me. I am grateful for your kindness, and beg your indulgence for my shortcomings, only claiming in my own behalf that, however delinquent may be my tongue, I am yet able to pronounce "*Shibboleth*" aright.

*Worshipful Master*, twenty-five years ago, as has been stated, it was my great good fortune, as Master of this old Lodge, to hold the chair you now so worthily fill, and to preside at our first centennial anniversary. Then, in the presence of the Governor of our Commonwealth, the Mayor of our city, the Most *Worshipful Grand Master* and other officers of the Grand Lodge, we set up with level, plumb, and square, our first *great* mile-stone, which we hope will have many a successor in the coming centuries. Then we had our home in the old Temple of the fathers on Temple Place, now occupied by the courts of the Federal Government. The persecution of the Order had long died out, and for years our life had been quiet and uneventful, yet full of peace and slow prosperity. We had not then begun our forty years of wandering in the wilderness, and of hard and patient labor amid the rubbish of the Temple, hearkening for the glad call from labor to refreshment in our present beautiful masonic home.

We had just begun to feel the first impulse of that incoming tide of prosperity which has since borne us onward toward its full flood in the far-off future, with no sign of an ebb. May that ebb be reached only when time shall be no more.

As I think of the past, I remember the beloved craftsmen who have been spoken of so tenderly, and who have fallen by the wayside, awaiting the call of the Grand Creator of the universe, with the acacia, emblem of that immortal part which can never die, blooming at their graves. But I must detain you no longer.

*Worshipful Master and brethren*, "for the third and last time," I offer you my grateful thanks and bid you good-night, giving as a sentiment, "Perpetual life and prosperity to the old Lodge of St. Andrew."

The company then joined hands and sang "Auld Lang Syne."

Many of the brethren, "the old men and sensible Masons," spoken of by the wife of Grand Master Lawrence, and referred to by him in his address of the evening, lingered until the small hours, and thus, in social converse and communion, ended one of the most delightful celebrations of the Lodge of St. Andrew.









# ANNALS

OF THE

## LODGE OF ST. ANDREW.

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### A RETROSPECT OF TWENTY-FIVE YEARS.

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THE brilliant festival of November 29, 1856, marked the completion of one hundred years of the existence of our venerable and venerated Lodge; unhalting time to-day rounds out a quarter of a century of added life. We commemorate it in joyous communion, and the occasion suggests a retrospect, and concise narrative, of the interesting events and notable proceedings of the Lodge during that period of twenty-five years. It began with a membership of thirty-eight brethren, and seventeen have since been added, making a roll of fifty-five, reduced by death and withdrawal to thirty, the present number, to wit:—

#### MEMBERSHIP, 1881 NOVEMBER 30.

| BORN.             |                                   | ADMITTED.       |  |
|-------------------|-----------------------------------|-----------------|--|
| Robert N. Tullock | . . . . June 25, 1817 . . . . .   | Jan. 14, 1841.  |  |
| Edward Stearns    | . . . . . June 17, 1817 . . . . . | Dec. 14, 1842.  |  |
| Albert H. Kelsey  | . . . . . Oct. 30, 1811 . . . . . | April 11, 1844. |  |
| Thomas Restieaux  | . . . . . June 24, 1813 . . . . . | June 13, 1844.  |  |



|                                 | BORN.                    | ADMITTED.       |
|---------------------------------|--------------------------|-----------------|
| C. Allen Browne . . . . .       | June 6, 1812 . . . . .   | June 13, 1844.  |
| John Mears . . . . .            | Aug. 17, 1821 . . . . .  | June 13, 1844.  |
| Benjamin F. Bayley . . . . .    | Oct. 14, 1814 . . . . .  | June 13, 1844.  |
| George C. Stearns . . . . .     | Mar. 4, 1819 . . . . .   | June 13, 1844.  |
| William Parkman . . . . .       | May 9, 1811 . . . . .    | Dec. 12, 1844   |
| W. H. Johonnot . . . . .        | Feb. 12, 1818 . . . . .  | Dec. 12, 1844.  |
| Amos Bates . . . . .            | Dec. 1, 1803 . . . . .   | Feb. 13, 1845.  |
| Henry G. Clark . . . . .        | May 14, 1814 . . . . .   | Dec. 10, 1846.  |
| James Perkins . . . . .         | Dec. 6, 1806 . . . . .   | May 11, 1848.   |
| Samuel P. Oliver . . . . .      | Nov. 25, 1811 . . . . .  | Mar. 8, 1849.   |
| Samuel H. Gregory . . . . .     | Nov. 18, 1814 . . . . .  | Jan. 9, 1851.   |
| Hales W. Suter . . . . .        | Dec. 30, 1828 . . . . .  | Sept. 22, 1854. |
| David Pulsifer . . . . .        | Dec. 23, 1808 . . . . .  | Sept. 22, 1854. |
| Charles F. Chickering . . . . . | Jan. 27, 1827 . . . . .  | Sept. 22, 1854. |
| John Reed . . . . .             | April 30, 1813 . . . . . | Dec. 28, 1854.  |
| William F. Davis . . . . .      | April 1, 1828 . . . . .  | Mar. 22, 1860.  |
| Henry L. Dalton . . . . .       | Oct. 10, 1825 . . . . .  | Sept. 27, 1860. |
| Thomas E. Chamberlin . . . . .  | Aug. 7, 1834 . . . . .   | Dec. 26, 1862.  |
| William Parkman, Jr. . . . .    | Mar. 11, 1836 . . . . .  | Dec. 26, 1862.  |
| William L. Wainwright . . . . . | April 11, 1837 . . . . . | Dec. 26, 1862.  |
| Henry Austin Whitney . . . . .  | Oct. 6, 1826 . . . . .   | June 27, 1872.  |
| William W. Tucker . . . . .     | Mar. 18, 1817 . . . . .  | Mar. 27, 1873.  |
| Francis C. Welch . . . . .      | Feb. 18, 1850 . . . . .  | June 24, 1879.  |
| Henry G. Jordan . . . . .       | July 22, 1849 . . . . .  | June 24, 1879.  |
| William D. Hodges . . . . .     | Mar. 9, 1855 . . . . .   | Mar. 24, 1881.  |
| Thomas F. Sherman . . . . .     | Mar. 17, 1856 . . . . .  | Sept. 22, 1881. |

The elected officers were as follows :—

*WORSHIPFUL MASTERS.*

|                                |                                    |
|--------------------------------|------------------------------------|
| Samuel P. Oliver . . . . .     | November, 1852, to November, 1857. |
| William Parkman . . . . .      | " 1857, " 1860.                    |
| C. J. F. Sherman . . . . .     | " 1860, " 1863.                    |
| Edward Stearns . . . . .       | " 1863, " 1865.                    |
| William F. Davis . . . . .     | " 1865, " 1868.                    |
| Ezra Palmer . . . . .          | " 1868, " 1871.                    |
| Thomas E. Chamberlin . . . . . | " 1871, " 1874.                    |
| William Parkman, Jr. . . . .   | " 1874, " 1876.                    |
| Hasket Derby . . . . .         | " 1876, " 1878.                    |
| Henry A. Whitney . . . . .     | " 1878, " 1880.                    |
| George C. Stearns . . . . .    | " 1880.                            |

SENIOR WARDENS.

|                                 |                                    |
|---------------------------------|------------------------------------|
| Charles J. F. Sherman . . . . . | November, 1856, to November, 1860. |
| Hales W. Suter . . . . .        | " 1860, " " 1861.                  |
| Samuel H. Gregory . . . . .     | " 1861, " " 1863.                  |
| William F. Davis . . . . .      | " 1863, " " 1865.                  |
| Albert H. Kelsey . . . . .      | " 1865, " " 1866.                  |
| Thomas E. Chamberlin . . . . .  | " 1866, " " 1871.                  |
| William Parkman, Jr. . . . .    | " 1871, " " 1874.                  |
| Hasket Derby . . . . .          | " 1874, " " 1876.                  |
| Henry A. Whitney . . . . .      | " 1876, " " 1878.                  |
| George C. Stearns . . . . .     | " 1878, " " 1880.                  |
| Henry A. Whitney . . . . .      | " 1880.                            |

JUNIOR WARDENS.

|                                 |                                    |
|---------------------------------|------------------------------------|
| C. Allen Browne . . . . .       | November, 1856, to November, 1857. |
| Charles F. Chickering . . . . . | " 1857, " " 1858.                  |
| Hales W. Suter . . . . .        | " 1858, " " 1860.                  |
| Samuel H. Gregory . . . . .     | " 1860, " " 1861.                  |
| Ezra Palmer . . . . .           | " 1861, " " 1863.                  |
| John P. Ober, Jr. . . . .       | " 1863, " " 1864.                  |
| Thomas E. Chamberlin . . . . .  | " 1864, " " 1866.                  |
| William Parkman, Jr. . . . .    | " 1866, " " 1871.                  |
| Hasket Derby . . . . .          | " 1871, " " 1874.                  |
| Henry A. Whitney . . . . .      | " 1874, " " 1876.                  |
| George C. Stearns . . . . .     | " 1876, " " 1878.                  |
| Edward Stearns . . . . .        | " 1878.                            |

TREASURERS.

|                              |                                           |
|------------------------------|-------------------------------------------|
| Thomas W. Phillips . . . . . | October, 1856, to September 9, 1859.      |
| John R. Bradford . . . . .   | September 22, 1859, to February 27, 1865. |
| Samuel H. Gregory . . . . .  | March 9, 1865.                            |

SECRETARIES.

|                                |                                    |
|--------------------------------|------------------------------------|
| Alfred A. Wellington . . . . . | November, 1851, to November, 1873. |
| William F. Davis . . . . .     | November, 1873, to                 |



## THE WORK OF THE LODGE.

The degrees were conferred on ninety-one candidates, besides numerous lectures and exemplifications.

Three hundred and ninety regular and special communications are recorded, — the attendance thereat averaging fifty-nine and one half per cent of the membership. This is the exact statement, as taken from the records.

## CHARITIES AND DONATIONS.

The records teem with the benefactions of the Lodge ; they have been wide-spread, and unrestricted. Public solicitations and private appeals were generously entertained, while frequent gifts were spontaneously bestowed ; masonic relief being the chief care. Outside of this, public calamities, patriotic services, commemorative associations, and general charities were not disregarded. The details of personal relief — embracing needy brethren, widows, orphans and kindred of deceased Masons, past members or otherwise — may not now be given, but a mention of some instances of beneficial distribution, selected at random, may be made without risk of being reminded that “charity vaunteth not itself, is not puffed up.” To the Ladies’ Fund, for the purchase of the Mount Vernon estate, \$100 was given ; to Fayal sufferers, \$100 ; to the Pilgrim Society, “towards monument at Plymouth,” \$100 ; to widows and orphans of Gloucester fishermen lost at sea, \$100 ; to the Mission to the Poor, \$100 ; to Tyrian Lodge, towards burial lot, \$50 ; to the United States Sanitary Commission, \$300 ; to the Home for Discharged Soldiers, \$100 ; to the Freedmen’s Relief Society, \$50, to Sailors’ National Fair, \$200 ; to a sufferer by the Chicago fire, \$100 ; to an aged brother in a neighboring State, \$100 ; toward a monument to Brother Wm. Schouler, \$100 ; to sufferers by the Mill River flood, \$1,000 ; to Masonic Board of Relief, \$500 ; for the Lodge at Grand Turk, \$50 ; to the son of a deceased member, to enable him to complete his college course, \$400.

In short, an average of \$2400 per annum has been expended for charitable or kindred purposes, the aggregate being over sixty thousand dollars.

GIFTS TO THE LODGE.

The Lodge has been the recipient of sundry tokens of regard and fraternal courtesies.

Winslow Lewis Lodge, Oct. 14, 1858, presented a handsome printed copy of their By-Laws. Our greatly beloved Brother Winslow Lewis inclosed, June 12, 1862, a blank diploma, printed and sold by Paul Revere. "Please receive it," he wrote, "as a very trifling expression of the warm regard entertained towards every member of your Lodge." Again, on Feb. 12, 1863, he sent a rare engraving, the handiwork of Paul Revere.

Brothers Wm. W. Tucker and Henry A. Whitney, Nov. 22, 1863, inclosed check for \$200, with a communication to the Worshipful Master, as follows:—

"Mr. Whitney and myself desire to express our thanks for your prompt compliance with our request. It will give us great pleasure if you will put the inclosed check for two hundred dollars into the treasury of St. Andrew's Lodge, to be used at their discretion. With the assurances of our best wishes for the continued prosperity of the Lodge, etc."

This money was given to charitable institutions.

Brother N. B. Shurtleff, April 6, 1864, presented a Bible. He wrote:—

*"To the Worshipful Master, Wardens and Brethren of St. Andrew's Lodge, —* Having this morning sustained the loss of its chief Great Light, I ask the pleasure of presenting to the Lodge, for its use, a Bible which I have procured, and on the covers of which I have caused the name of St. Andrew's Lodge to be impressed in letters of gold."

The following gifts have been received at the dates given:—

JUNE 9, 1864. From Brother John R. Bradford, a valuable twenty-four inch gauge, and from Brothers William F. Davis and John P. Ober Jr. (then Wardens), handsome batons.

NOVEMBER 30, 1864. From Worshipful Brother Edward Stearns, an elegant ebony gavel of unique pattern.



MARCH 9, 1865. From Brother W. D. Stratton, a richly bound Book of Prayer, in illuminated text of his own execution.

MARCH 9, 1865. From Brother Peter C. Jones, an ancient notification of St. Andrew's Lodge, dated May 22, 1765, signed by William Burbeck, Master, and Jonathan Snelling, Secretary. Engraved by Paul Revere.

SEPTEMBER 10, 1868. From Brother Wm. W. Tucker, a piece of marble he had brought from Jerusalem; it was taken out fifty feet below the surface of the ground, where huge blocks are found piled one upon another, which are supposed to be part of the original wall of the Temple.

SEPTEMBER 23, 1870. From Brother David Pulsifer, of Winslow Lewis Lodge, a gavel made from the window frame of the old John Hancock mansion.

SEPTEMBER 25, 1873. From John Revere, Esq., grandson of Paul Revere, the original deed of the Green Dragon Tavern Estate, conveyed by Wm. Burbeck to Wm. Bell, *et als.*, dated December 26, 1777.

JANUARY 14, 1875. From Brothers H. A. Whitney and E. B. W. Restieaux, two ebony and two holly rods for use by the Deacons and Stewards of the Lodge.

JUNE 10, 1875. From Brother H. A. Whitney, the national flag and a staff, the latter to be "permanently attached to the Green Dragon building, the flag to be displayed on all proper occasions."

MARCH 23, 1876. From Richmond Commandery, of Richmond, Va., a painting, symbolic of the hospitalities of 17th of June, 1875.

SEPTEMBER 28, 1876. From Brother E. T. Carson, of Cincinnati, a number of rare masonic books, deposited in the library of the Grand Lodge for reference.

FEBRUARY 27, 1877. From Brother H. A. Whitney, a photograph album.

NOVEMBER 30, 1880. From Brother H. A. Whitney, a silver pitcher for use on festive occasions.

NOVEMBER 30, 1881. From Brother H. A. Whitney, an ivory maul.

MEMORANDA.

JUNE 24, 1858. Invitation from Right Worshipful District Deputy Grand Master W. D. Coolidge to the Master and members to visit him at his residence at Newtonville that day. Tardy delivery of the invitation doubtless deprived the brethren of a pleasant time.

NOVEMBER 11, 1858. First meeting of the Lodge at Nassau Hall after the sale of the old Temple.

MARCH 24, 1859. Past Master's jewels presented to Brothers C. W. Moore, Ezekiel Bates, John R. Bradford, Edwin Barnes, Hugh H. Tuttle, Smith W. Nichols, Hamilton Willis, and Samuel P. Oliver ; subsequently, to David Parker.

MAY 10, 1860. *A vote of thanks.* On motion of Brother Browne,

*Voted,* That the thanks of the Lodge be presented to the committee for the good taste in which the arrangements for the reception of the ladies of the members on the 27th of April were conceived, and for the elegant, courteous, and acceptable manner in which they were executed.

The committee thus thanked consisted of Brothers Oliver, Cary, and Sherman, the occasion being an inspection of the new masonic apartments. Brother Oliver is the only survivor of that gallant three ; he still retains that "elegance, courtesy, and acceptability" for which he was then commended. It should be stated, in this connection, that the ladies enjoyed a number of delightful gatherings with the brethren, particularly in vacation times ; not unfrequently the records inform us that on motion of Brother Oliver, it was

*Voted,* That a committee be appointed to make arrangements for a social gathering of the members and their families,

and it is much a matter of regret that no memoranda of these symposia can be found.

SEPTEMBER 13, 1860. The Worshipful Master stated that Freemasons' Hall had been entered by burglars, and a portion of the regalia of the Lodge stolen.



DECEMBER 13, 1860. Petitions of sundry brethren to the Grand Lodge to constitute "Aberdour Lodge," cordially approved. *Voted*, To present to the new Lodge a set of jewels; and subsequently an elegant set was presented.

NOVEMBER 12, 1863. A dispensation from the Most Worshipful Grand Master, authorizing the Worshipful Master of St. Andrew's Lodge to confer the degrees upon Wm. W. Tucker and Henry A. Whitney, at his earliest convenience. They were initiated that evening, crafted and raised at the succeeding meeting, November 25, 1863.

APRIL 6, 1864. Burning of Freemasons' Hall, Tremont Street.

APRIL 14, 1864. Regular meeting held at the house of Brother Chas. W. Moore, West Concord Street.

MAY 12, 1864. First meeting at Freemasons' Hall, Summer Street.

MARCH 24, 1864. Brother Parkman stated his great gratification that Right Worshipful Brother Winslow Lewis had much improved in health, and had early favored St. Andrew's with his presence. His deep interest in the Lodge, and his intimate connection with the members thereof, made it indispensable to vote that our Right Worshipful Brother Winslow Lewis be, and he is most cordially, invited to be present at all regular communications of St. Andrew's Lodge, and more especially that he will honor us with his genial presence at all of our social gatherings.

SEPTEMBER 8, 1864. The Worshipful Master, for the committee appointed May 12, reported that, at a meeting composed of three delegates from each of the Boston Lodges, to take into consideration the good and welfare of Freemasonry, Worshipful Brother Edward Stearns was appointed chairman. A harmonious but earnest discussion resulted in a series of resolutions to the effect that the time had arrived when all true Masons should be alive to the evils threatening the masonic institution; such as the inordinate rush of applicants for the degrees, caused in part by the low admission-fee, the abuse of conferring degrees by dispensations, the number thereof at one session, and of slack attention to proper inquiry of committees on applications. The committee recommended an increase of admission-fee to \$50; that dispensations be granted in cases of extreme urgency only; a return to the old masonic law limiting

the number of candidates upon whom degrees may be conferred at one session, and a strict and thorough inquiry respecting the character and fitness of applicants required by that law. The report was accepted, and its recommendations adopted.

The Lodge has acted upon that recommendation ever since.

OCTOBER 14, 1864. Corner-stone of Masonic Temple laid. Lodge united with the Grand Lodge in celebration.

It is pleasant to record that this Lodge has always accepted such invitations from the Grand Lodge.

DECEMBER 22, 1864. Fee for the degrees raised to \$50.

MARCH 9, 1865. Brother Samuel H. Gregory elected Treasurer, to fill vacancy caused by the death of John R. Bradford. *Voted*, To tender the use of the jewels and regalia of St. Andrew's to the new "Lodge of Eleusis."

SEPTEMBER 14, 1865. Hospitalities of the Lodge tendered to Right Worshipful Brother Winslow Lewis on his return from Europe.

MAY 10, 1866. Worshipful Brother Charles E. Hill, Past Master of Ancient Landmark Lodge, Shanghai, China, addressed the brethren, giving an interesting account of the formation and unprecedented success of that Lodge. Hospitalities extended to Brother Hill.

DECEMBER 27, 1866. Brothers A. H. Kelsey, Hales W. Suter, and Samuel P. Oliver elected to Board of Trustees. Report of a committee on origin, conditions, and purposes of the trust.

APRIL 11, 1867. Petition of Brother J. W. Dadmun and others to Grand Lodge, to constitute "Zetland Lodge," unanimously approved.

JUNE 24, 1867. Dedication of Masonic Temple.

JUNE 26, 1867. First meeting at the Temple.

Brethren, St. Andrew's Lodge take considerable pride in the incident I am about to relate.

SEPTEMBER 12, 1867. The committee on the application of Joshua B. Smith for the degrees, reported that he was a well-known and much



respected colored citizen, and worthy to receive the degrees in 'Free-masonry'. The ballot was unanimous in his favor. Brother Smith and seven others, all colored, received the degrees in this Lodge.

DECEMBER 23, 1869. On motion of Brother Oliver,

*Voted*, That the use of the three candlesticks of St. Andrew's Lodge, presented by Paul Revere, be cordially tendered to Winslow Lewis Lodge as a token of our sincerity, and a pledge of our fidelity in those intimate relations that, during the entire existence of the latter, have made us two only in name.

JUNE 23, 1870. *Voted*, To procure a cocked hat and a sword to be worn by the Worshipful Master.

JANUARY 26, 1871. Brother W. F. Davis, for the members' committee, reported "that all of the widows and orphans in any way connected with the Lodge had been personally visited by the committee at this inclement season, and their wants had been promptly and liberally supplied."

MARCH 8, 1871. Petition of Alfred R. Lewis and seven other Master Masons, to the Grand Master, for dispensation to form a new Lodge, to be called "Thistle Lodge"; location, city of Boston, approved and recommended to the favorable consideration of the Grand Lodge. These petitioners were colored brethren, made Masons in St. Andrew's Lodge.

JUNE 26, 1872. Brother C. W. Moore, in behalf of committee composed of all of the surviving Past Masters of the Lodge, read a cogent report touching admission of members. This report appears in full on the records, and is as pertinent now as then. Of our present membership of thirty, *seven* have entered or passed the psalmist's allotted span of life; *eleven* have reached or passed threescore years and five; *three* number respectively sixty-four, sixty-three, and sixty-one years; while those who are veterans of half a century, or more, count up *five*, respectively fifty-seven, fifty-six, fifty-four, and fifty-three years of age.

MARCH 13, 1873. Regular communication, work on the third degree; present, Most Worshipful Grand Master S. D. Nickerson, Right Worshipful P. L. Everett, W. H. Chessman, and delegates from all of the Boston Lodges, by invitation of the Worshipful Master.

OCTOBER 13, 1873. Brothers H. A. Whitney and Wm. W. Tucker selected to fill vacancies in the Board of Trustees.

NOVEMBER 13, 1873. Brother Wm. F. Davis elected Secretary. Brother Samuel P. Oliver appointed Lecturer.

DECEMBER 11, 1873. Worshipful Brother Oliver stated that the Grand Lodge had, at its annual communication held December 10th, promoted Right Worshipful Chas. W. Moore to the rank of Honorary Past Grand Master of the Grand Lodge of Massachusetts.

At the suggestion of Worshipful Brother Edward Stearns, the company arose and acknowledged the great honor thus conferred upon St. Andrew's Lodge by the Grand Lodge.

The Worshipful Master continued : —

OCTOBER 14, 1875. Tribute of respect to the memory of Right Worshipful Winslow Lewis adopted, and spread on the records. Brother Lewis died August 3, 1875, aged seventy-six.

MARCH 8, 1877. Centennial celebration of Grand Lodge attended by the Lodge in full numbers.

DECEMBER 4, 1879. Communication from St. Andrew's Commandery, of Richmond, Va., urging attendance of the Master and Wardens of the Lodge at the constitution of that Commandery. That body had taken St. Andrew's as its designation, in compliment to this Lodge. The invitation was received by Worshipful Master Whitney too late to respond in person; he therefore, on St. Andrew's Day, sent telegraphic greetings, to which came quickly in response, "The child is born, and christened St. Andrew's."

MAY 8, 1879. Regular meeting. Visiting brethren, A. A. Folsom, W. H. Kennard, Thos. Waterman, and others. Brother Folsom exhibited Copley's portrait of Samuel Barrett, a former member of St. Andrew's Lodge; also a contract made in 1769 with Brother Louis F. Gerald, to furnish a dinner for St. Andrew's, at half a dollar a head; to provide therefor three roast and three boiled turkeys, one dozen boiled fowls with pork and cabbage trimmings, a rump and part of a sirloin of beef, two hams, four tongues, two chicken pies, a round of *à la mode* beef,



two beef pies, two legs of corned beef, two roast geese, two dozen each of apple and cranberry tarts, two plain and two plum puddings, with a plentiful supply of bread, butter, cheese, onions, and condiments. Madeira wine extra, at three *pistareens* per bottle. Sixty plates guaranteed.

You see, brethren, that St. Andrew's Lodge always provided liberally.

DECEMBER 11, 1879. Invitation from Winslow Lewis Lodge to attend approaching celebration of its twenty-fifth anniversary. Unanimously accepted.

APRIL 8, 1880. The Worshipful Master announced the death of the widow of Right Worshipful Brother Winslow Lewis, and stated that the funeral services at St. Paul's church had been attended by representatives from the Grand Lodge, St. Andrew's and Winslow Lewis Lodges, and other masonic bodies.

MAY 12, 1881. Brother Henry G. Jordan was accredited delegate to represent the Lodge at Richmond, Va., on the occasion of the pilgrimage of DeMolay Commandery; and a richly bound copy of the "Centennial Memorial" placed in his charge for presentation to St. Andrew's Commandery.

#### BY-LAWS.

From March 26, 1857, to March 27, 1873, sixteen years, the records have much to do with action on the By Laws; efforts to enact, amend, or rescind, were frequent; it is evident that prolonged discussions prevailed, marked at times with some warmth, and it appears that the code in force at the time of the "centennial" contained provisions more or less obnoxious to a portion of the brethren; in particular, a disciplinary rule forming a part of Article III. The second section of that article read: "If any member shall absent himself for four consecutive regular monthly meetings, he shall be notified, by the Secretary, of his delinquency, and unless he shall, at the next members' quarterly meeting, render a reasonable and sufficient excuse for his absence, he shall, if the Lodge so vote, forfeit his membership"; it exempted honorary members, members of twenty years' standing, the sick, and absentees having leave

for the purposes of travel. Under this rule, a number were from time to time called to account; as, for instance, Brothers Ober, Kelsey, Mears, Tullock, Suter, Willis, Cary, Amos Bates, and others. The record of March 25, 1858, reads: "The Secretary informed the Worshipful Master that certain brethren had been notified that they were delinquent, under the second section of the third Article of the By-Laws. One of them gave the reason for the non-attendance of himself and brother, and stated that his brother came to Boston for the purpose of attending this meeting, but was summoned home in consequence of sudden illness in his family; whereupon it was voted unanimously that they be excused." Similar results generally followed arraignments; but in one instance a brother narrowly escaped the penalty, while another fell a victim, being deprived of his membership by a vote of thirteen to six, the Lodge having in its roll the names of forty-one members. An attempt, made Sept. 24, 1857, to cancel this rule was unsuccessful. Brother Clark, of the committee, then reported that the section in question "is a good one, and has been productive of most useful and salutary effects." Nevertheless, a committee reported, Dec. 20, 1858, "that Section 2 of Article III. had not promoted the harmony of the Lodge," and recommended its rescision. Accordingly, the Lodge, by a unanimous vote, struck it out,—a fortunate circumstance, like enough, for some of us.

This obnoxious section laid at rest, the brethren indefatigably sought other points of attack. The vexed questions of admission of members, of the way and manner of constituting the members' committee, of the benefits of the Lodge, etc., kept them busily adding here and subtracting there, as the objects to be attained dictated; and content was not definitely reached until March 27, 1873. Your narrator scanned the records with a view to verify the code as it now appears, but, after exercising a deal of patience and perseverance, became badly dazed, and could only be thankful for the providential inspiration vouchsafed the brother or brothers whose analytic faculties, thus illuminated, substantiated the rules by which we are now governed. It is pleasant to remember that, though the brethren in discussion sometimes made matters racy and expressed their minds forcibly, all asperities were forgiven and all ill-feeling soon vanished.



## NECROLOGY OF THE LODGE.

The sad inroads of death are of frequent record. We have followed to the grave and rendered the last tributes of respect to the remains of twenty-four brothers. The first to quit life for immortality was

## ZEPHANIAH SAMPSON,

Who died October 1, 1858, aged eighty-one, was raised in this Lodge October 13, 1803, and admitted a member May 3, 1805. He had held the various offices: Junior Warden, November, 1809, to November, 1811; Senior Warden, November, 1812, to November, 1821; and was agent and trustee of the Green Dragon Estate for forty successive years. He was a signer of the memorable Declaration of the Freemasons of Boston, and "a faithful and devoted friend to the fraternity generally, but especially to St. Andrew's Lodge."

It is well to record the fact that Brother Sampson was a signer of the Declaration of Masons, inasmuch as St. Andrew's Lodge regards that as one of the greatest titles of respect which can be possessed by a brother.

## THOMAS WALLEY PHILLIPS

Died September 8, 1859, aged sixty-three; having been admitted to membership October 10, 1822. He was trustee of the Green Dragon Estate; Treasurer from October, 1856, to September 8, 1859, and a signer of the Declaration. Brother Phillips ever maintained a zealous interest in the affairs of the Lodge, and was greatly esteemed by its members. In the language of the record, "the exalted character which he ever sustained and exhibited through life, as an upright Mason, a good and useful citizen, and a virtuous and guileless man, endears his memory to the Lodge and the masonic brotherhood, as one whose characteristics are worthy of the imitation of all, and one who has pre-eminently honored the institution of which he was an ardent friend and ornament."

JOHN R. BRADFORD,

Who died February 27, 1865, aged seventy-five, was admitted to membership, March 10, 1836. He was Master from November, 1836, to November, 1839, and again November, 1850, to November, 1852. He held the position of Treasurer from September 22, 1859, to February 27, 1865, and was a signer of the Declaration of 1831. Quoting from the record:—

“In the decease of our esteemed brother the Lodge has lost a faithful and upright officer, an active and zealous member, a bright and accomplished Mason, and a tried and trusty friend, whose memory must ever be associated in the minds of his surviving brethren with the honor due to official integrity, manly worth, and masonic virtue.”

DAVID PARKER,

Who died April 11, 1866, aged seventy-eight, was raised in St. Andrew's Lodge in 1815, admitted a member, February 8, 1816. He was Master from November, 1821, to November, 1824; also from November, 1827, to November, 1828, and again from November, 1835, to 1836. He was a trustee of the Green Dragon Estate, and one of the signers of the Declaration. Of Brother Parker it is recorded:—

“St. Andrew's Lodge has lost its oldest and one of its most beloved and honored members; one who had served it for more than half a century with unabated zeal, untiring industry, and unyielding integrity. Possessed of strong common-sense and an indomitable energy, he was persistent and usually successful in whatever he undertook. The prevailing elements of his character and those which made him a useful and reliable friend were his manly frankness his generous impulse, and sterling honesty.”

HUGH H. TUTTLE

Died May 6, 1866, aged sixty-seven. He was admitted a member, November 9, 1837, and was Master from November, 1841, to November, 1844, also a signer of the Declaration. The record tells us that

“Brother Tuttle was an old and well-tried member, one who enjoyed the esteem of his brethren of the masonic order, and one who had been prominent among its most useful and zealous workers, both in its days of adversity and in its more prosperous times, and always capable, ready, and willing to perform his part in all required services.”



**HENRY JORDAN**

Died September 7, 1866, aged forty-four; having been made a Mason in St. Andrew's Lodge, December 13, 1860, and admitted a member, December 26, 1862. Brother Jordan was a useful member, constant in attendance, and able in the musical portion of Lodge work. The record testifies that

"He was a zealous Mason, of manly and Christian virtues, who had endeared himself to the Lodge by the purity of his character and the amiability of his intercourse."

**ISAAC CARY**

Died January 4, 1867, aged sixty-five, having been admitted a member, February 13, 1851. Brother Cary held office by appointment, and gave great satisfaction by his faithful performance of duty. A steadfast Mason, he was much beloved by the brethren. His kindly nature, genial temperament, liberal disposition, and sterling worth will ever be remembered.

**BENJAMIN D. BALDWIN,**

Who died July 24, 1867, aged eighty-one, was admitted a member, February 10, 1820, a signer of the Declaration of 1831. Brother Baldwin was eminently loyal to the Lodge, and a good attendant at its meetings. His masonic fidelity was well attested by his firm adherence to the institution in its time of peril; he was social in disposition, and greatly enjoyed the gatherings of the brethren for festive purposes.

**AARON LEMAN**

Died February 21, 1869, aged fifty-seven, having been admitted to membership, November 9, 1843. Brother Leman was a quiet but efficient member, regular in attendance at the meetings, warmly attached to the Lodge, and of sturdy loyalty to the institution. He was a good example of the cardinal tenets of our Order, an honest, generous, and warm-hearted brother.

**EZEKIEL BATES**

Died March 17, 1871, aged seventy-six. He was admitted a member, November 8, 1826; was Master from November, 1833, to November,

1835; a trustee of the Green Dragon Estate, and a signer of the Declaration. Brother Bates was one of the best beloved and honored members of the Lodge, and he served it with ardent devotion and untiring fidelity for more than forty years. As Brother Moore said of him: "He entered the institution of Freemasonry when the dark clouds of persecution were hanging over it, and the storms of religious intolerance and political dishonesty were threatening its total overthrow. He did this in the strength of his manhood, and, with a fidelity which characterized his subsequent life, he stood up in its defence like a strong tower on the outward walls of the citadel."

**JOHN P. OBER, Jr.,**

Died March 27, 1872, aged forty-two. He was made a Master Mason in St. Andrew's Lodge, 1861, admitted a member, December 26, 1862, and was Junior Warden, November, 1863, to November, 1864. Brother Ober stood high in the esteem of the members. Though a member of many masonic organizations, he confined his interest almost exclusively to the Lodge. Punctual in attendance and faithful in discharge of duty, he was a trusty friend and loving brother, ever ready to give assistance to the needy, doing it with a willing heart and liberal hand.

**JOHN P. OBER**

Died April 10, 1873, aged sixty-eight, having been admitted a member December 10, 1846, and served as a trustee of the Green Dragon Estate. Brother Ober was a zealous member. Of him it is recorded:—

"A respected and beloved brother, his memory will be cherished with affection by all, and with gratitude for his friendly aid in word and deed; he was endowed with more than a common share of natural ability, of directness of purpose and sturdy self-reliance. He was an active, stirring man of affairs, holding, pretty much through his whole career, positions in many different relations, which showed the confidence of the community in his integrity, and trust in his capacity."

**CHARLES WHITLOCK MOORE**

Died December 12, 1873, aged seventy-three, having been admitted a member, October 10, 1822; Master, November, 1832, to November, 1833. He was author and signer of the Declaration. This illustrious brother's masonic career has been detailed in print, and is known



throughout the world. Our published "Memorial of the Half-Century Membership of Right Worshipful Charles W. Moore, in St. Andrew's Lodge," contains his summary of his masonic labors. His membership of more than fifty-one years in this Lodge was marked by undeviating devotion to its interests; he was its guide, monitor, and conservator; he soothed in time of need, counseled when doubt and perplexity sought deliverance, gave expression to grief when bereavement craved solace, felicitously commended when services were requited by tokens of regard, and promoted harmony and brotherly love by genial participation in the social gatherings of the brethren.

**NATHANIEL BRADSTREET SHURTLEFF,**

Who died October 17, 1874, aged sixty-four, was made a Master Mason in St. Andrew's Lodge, February 8, 1855, and admitted a member, June 28, 1855. Brother Shurtleff was a very desirable member; he was always greatly interested in the acts and deliberations of our Order; his regard for our Lodge was absorbing, and manifested constantly by word and deed. He was zealous, friendly, and genial in his intercourse with the brethren, and his contributions to the lore of the Lodge were remarkable for thorough research and interesting detail.

**ALFRED A. WELLINGTON**

Died October 1, 1875, aged sixty-eight, having been admitted a member, January 9, 1851. Brother Wellington was elected Secretary of the Lodge in November, 1853, and continued in that responsible position until November, 1873, a period of twenty years, marked by able and thorough discharge of duty. He was an unobtrusive member, yet full of good works; he unweariedly sought the needy and the sick, and administered refreshing bodily comforts and cheery companionship. He was eminently social in disposition and affable in demeanor.

**EBEN C. LEMAN**

Died November 18, 1876, aged seventy-two, having been raised in St. Andrew's Lodge, and admitted a member, February 9, 1832; a signer of the Declaration. Brother Leman was a quiet, undemonstrative man, tender-hearted and sympathetic, of gentle disposition and courteous

manners; yet he was courageous and inflexible in adhesion to principle, and in performance of duties required under his convictions of right. This was signally evinced when, in the dark days of anti-masonic oppression, the many faltered; he, with resolute courage, singly and alone, entered and abided with this Lodge during that trying epoch. Brother Leman was a useful member, constant in attendance, correct in discharge of duty, and lovable in his intercourse with the brethren.

#### HENRY DAVIS,

Who died September 8, 1877, aged seventy-seven, was admitted a member December 10, 1846. Says the record:—

“As a member of the Lodge, Brother Davis was deeply interested in its welfare. He was a man of unswerving integrity, strong good-sense, benevolent impulses and practical purposes. He could not endure any trifling or round-about dealing with any topic under the consideration of the Lodge; no ifs, ands, or buts, only the direct naked facts would content him. If he had anything to say, it was said concisely and forcibly, yet never gave offence thereby; his last utterances in the Lodge were in the interest of charity. His memory is cherished as that of an upright and honored brother.”

#### EDWIN BARNES

Died September 13, 1877, aged seventy-six. He was admitted a member, March 10, 1836; was Master from November, 1839, to November, 1841, and a signer of the Declaration. Brother Barnes was an efficient member, of courteous and agreeable demeanor, well versed in masonic work, and thorough in administration. He was a staunch supporter of the Order in its days of peril, and is kindly remembered as a trusty, friendly brother, and pleasant associate.

#### EDWARD B. W. RESTIEAUX

Died March 19, 1878, aged forty-four. He was raised in St. Andrew's Lodge, December 9, 1858, and admitted a member, September 27, 1860. Brother Restieaux early entered into the service of the Lodge, and creditably filled the offices to which he had been appointed. He was a faithful attendant, and a friendly, obliging man, prompt to do a kindness, quick to serve another's turn,—an intelligent, amiable, and worthy brother.



## EZRA PALMER

Died May 25, 1878, aged seventy, having been raised in St. Andrew's Lodge, February 11, 1858, and admitted a member, September 27, 1860. He was Master from November, 1868, to November, 1871. Brother Palmer was devoted and notably useful to the Lodge, filled its prominent offices with marked ability, and maintained its honor and dignity with zealous care. During his incumbency as Master, our unsurpassed publication, the "Centennial Memorial," was issued and distributed. He was of goodly presence and courteous demeanor, and commanded the respect of the brethren.

## PETER WAINWRIGHT,

Who died July 3, 1878, aged eighty-four, was admitted a member, November 10, 1853. Brother Wainwright was a deeply interested member, more particularly identified with the religious observances of the Lodge. While health permitted he served as Chaplain, reverentially and impressively. He was endeared to all by a sweet disposition, and the never-failing, kindly, and courteous regard for the brethren, which he exhibited at all times, in the Lodge-room and out of it as well. His cordial greetings and unfeigned interest in the welfare of each and every member will never be forgotten. His was a serene, happy, and useful life, the outcoming of an unblemished character, the fulfilment of a benevolent, intelligent, and consistent career.

## HAMILTON WILLIS

Died November 16, 1878, aged sixty, having been admitted a member, November 9, 1843, and filled the chair of Master from November, 1847, to November, 1850. Brother Willis was a distinguished member. He gave his time and abilities to the interests of the Lodge without stint, was active in its current affairs, and zealous, perhaps at times too zealous, in maintenance of its eminent rank and unexcelled good reputation. He was an untiring toiler in masonic work, an indefatigable searcher for all information pertaining to masonic history and tradition. He had a clear, analytical mind, and possessed the power of lucid statement, as shown in his most notable effort, our "Centennial Memorial," a masterly work of compiled and original matter, largely gathered and contributed by him. He was a fluent speaker, had a retentive memory,

which stood him well in stead when he desired to draw from it, for the information of his listeners. Being of a highly social disposition, this endowment made him a particularly desirable companion on festive occasions, when he would select from his store of remembrances inexhaustible instances of wit, pathos, and humor, to the delight of his audience. He was prompt and efficient in rendering assistance, either by judicious counsel or benefaction.

#### CHARLES J. F. SHERMAN

Died September 30, 1879, aged fifty-eight. He was raised in St. Andrew's Lodge, June 10, 1852, was admitted a member, November 10, 1853, and was Master from November, 1860, to November, 1863. Brother Sherman was a model member. His labor commenced at once, for he was appointed to office at the first meeting succeeding that of his admission, and it ended only with his life. In the various positions he occupied, the duties thereof were invariably performed with accuracy and intelligence. As Master, he was graceful, affable, and dignified, yet scrupulous in abating not one jot or tittle of the respect and deference due to that exalted station. He regarded his Master's obligation as something more than mere generalities. It was to him a solemn compact which he was conscientiously to carry out, and he did it. He was thoroughly loyal to the institution, to its organization, and to his beloved Lodge; was signally possessed of traits which endear man to man, of a warm heart, sympathetic nature, and genial disposition, so that in the relations of Lodge brotherhood he gained and retained the esteem and love of all.

At the suggestion of Brother Edward Stearns, the company arose and pledged the memory of Brother Sherman.

The Worshipful Master continued : —

#### SMITH W. NICHOLS

Died November 25, 1881, aged seventy-two. He was raised in Hiram Lodge, of Provincetown, Mass., December 15, 1830; was admitted a member, March 10, 1836, and was Master from November, 1844, to November, 1847. Brother Nichols, at the date of his death, was the senior member of the Lodge, and had served it faithfully for forty-five years.



His interest in its welfare was manifested by regular attendance and active participation in its affairs. He held important positions in it, and performed the duties thereof with fidelity and zeal. As Master, he administered efficiently, and instructed intelligently. Of even temperament and gentle manners, he at once acquired, and to the last retained, the esteem and love of the brethren.

Our retrospect would be imperfect without a summary of the gatherings of the brethren in social intercourse, and some brief statement of hours spent in "breaking bread" together.

We of St. Andrew's are firm in the belief that all good Masons should sedulously labor, yet none the less sedulously support labor by requisite refreshment. Accordingly, we have, from time to time, assembled in convenient places, and in goodly numbers have partaken of choice mental and physical nutriment, to our own great good and the good of masonry generally. Subsequent to the great centennial festival, the first mention, in the record, of such progress is that of St. Andrew's Day, November 30, 1857. It had chanced that for lack of time at the preceding meeting (when the annual visitation of Right Worshipful District Deputy Grand Master William D. Coolidge took place), the election of officers was postponed to St. Andrew's Day. The business accomplished, "the brethren adjourned to the house of P. J. Mayer, no. 20 Winter Street, where liberal preparations had been made for the Feast of St. Andrew."

At the quarterly communication of December 24, 1857, we learn that the brethren repaired to the anteroom, where a collation had been prepared. That partaken of, Brother Moore rose and in an eloquent speech alluded to the valuable services rendered to the Lodge by the retiring Master, Worshipful Brother Oliver, who had, in less than nine years, acceptably filled the offices of Junior and Senior Deacon, and Senior Warden, and for five consecutive years presided as its Master. In concluding, he presented to Brother Oliver, in behalf of the Lodge, a valuable watch. The recipient responded feelingly and happily.

NOVEMBER 30, 1861, St. Andrew's Day, was celebrated at the Winthrop House. On that occasion, Worshipful Brother William Parkman was presented with a valuable watch and chain, and a gold Past Master's jewel; the presentation being made by Brothers Moore and Sherman, with fitting remarks. Brother Parkman, in making acknowledgements,

stated that for sixteen years he had been an active working member, and had filled every place from Sentinel to Worshipful Master.

NOVEMBER 30, 1863, St. Andrew's Day, was commemorated at the Revere House, where the retiring Master, Worshipful Brother Sherman, was presented with a gold watch and chain and a Past Master's jewel. Brother Moore remarked that in his experience as a member of the Lodge, he had never known the work done in a more correct, courteous, and dignified manner, than it had been by Brother Sherman. Brother Parkman stated that Brother Sherman had communicated the ritual with great perfection.

FEBRUARY 26, 1864, a special meeting was held at the Parker House, to listen to Brother Moore's account of the establishment and early history of the Lodge.

MARCH 31, 1864. The memorable *Centennial Celebration of the purchase of the Green Dragon Estate* took place at the new building on the site of the Green Dragon Tavern, Union Street. A full account of this festival is given in the "Centennial Memorial."

NOVEMBER 30, 1864, St. Andrew's Day, was celebrated at Freemasons' Hall. The Worshipful Master had invited Wyoming Lodge, of Melrose, to participate, and accordingly that Lodge, represented by eighty-five members, attended. The genial record reads:—

"Closed at 8½ o'clock, after which the Lodge, with invited guests, formed in procession and proceeded to the banqueting hall, where ample provision had been made for celebrating the Feast of St. Andrew. Here the guests were again welcomed by the Worshipful Master; during the evening a committee from Aberdour Lodge (then celebrating the day in an adjoining apartment) was announced by the Marshal, and received in an appropriate manner by the Worshipful Master. Worshipful Brother C. E. Buckingham, chairman of the committee, stated the object of the visit, and handed to the Worshipful Master the following:—

'To our Eldest Sister, St. Andrew's Lodge,—On this anniversary of our common patron saint, we offer to its members our thanks for their fraternal interest in us, and propose to unite with them in drinking to the memory of Lord Sholto Charles Douglas, Earl of Aberdour.'

"The proposition was received with the highest satisfaction by the brethren, and a committee was appointed to repair to the hall of Aberdour Lodge, announce the acceptance of their proposal, and fix the time at which the ceremony should take place. This having been arranged for precisely fifteen



minutes after ten o'clock, the memory of Lord Aberdour was pledged by the two Lodges together."

NOVEMBER 30, 1865, St. Andrew's Day. At the American House, where ample preparations had been made for the proper celebration of the festival of St. Andrew, Worshipful Brother Moore, with some appropriate and eloquent remarks, presented to Worshipful Brother Edward Stearns, in behalf of the Lodge, a valuable watch and chain. Brother Parkman followed and presented a gold Past Master's jewel. The remarks of Brothers Moore and Parkman were eloquently responded to by the recipient.

JANUARY 11, 1866. At the regular communication held at Freemasons' Hall, Worshipful Brother Parkman called the attention of the Lodge to the fact that February 8 next would complete the fiftieth year of Brother David Parker's membership, and a committee was appointed to take proper action. At the communication of February 8, Brother Parkman, for the committee, reported that he had addressed a letter to Brother Parker, informing him of the action of the Lodge, and urging him to be present on the 8th, at which time it was determined to have a family gathering, and duly celebrate the unusual and interesting event of a half-century membership in St. Andrew's Lodge. Brother Parker's pathetic reply, dated January 21, 1866, was as follows:—

*Dear Friend and Brother,*—Your letter of the 12th inst. was received in due course of mail, and I will assure you that it gave much pleasure to hear from my old friends of St. Andrew's Lodge, and more particularly for their kind remembrance of me; and if my health would permit, nothing would give me more pleasure than to meet with my brethren at the time proposed. But alas! it cannot be; my days are fast drawing to a close, and my faculties are fast refusing to perform their wonted duties; so that for days I do not go out of my house. Under these circumstances, I have only to make myself as comfortable as possible, and wait patiently until our Heavenly Father shall call me home, and then my remains will be taken to Boston and thence to Mt. Auburn; and if a few of my old friends of St. Andrew's Lodge will attend my remains to their last resting-place, and deposit the masonic evergreen on my coffin, it will be a source of satisfaction to think of. You will please express to the brethren of St. Andrew's Lodge my gratitude for the many favors I have received at their hands.

After closing, the brethren retired to the anteroom, where a collation had been prepared, in the hope that Brother Parker would be present.

JUNE 24, 1867, St. John's Day, witnessed the *Dedication of the Temple*. The Lodge met at the store of Brother Gregory, and thence were escorted by Winslow Lewis Lodge to the Common, to join the procession. After passing over the entire route, the Lodge adjourned to the house of J. B. Smith, in Bulfinch Street, and partook of a sumptuous entertainment.

NOVEMBER 30, 1868, St. Andrew's Day, at the house of J. B. Smith. Of this occasion the Secretary recorded:—

"The tables were spread with the elegance and taste for which this popular caterer has been so long distinguished. On removal of the cloth, Brother Moore referred to the practice which had obtained in the Lodge for more than half a century, of acknowledging the services of brethren who had filled the principal chair by some more enduring memorial than a simple vote of thanks; and, after further remarking that Worshipful Brother W. F. Davis had distinguished himself in the various offices he had held, by activity, affability, intelligence, and faithfulness, he presented him a beautiful gold watch and chain. Right Worshipful Brother Parkman then presented him with a gold Past Master's jewel. Brother Davis responded ably, and in so doing, alluded to the fact that during his occupancy of the Oriental chair, more than *five thousand dollars* had been distributed in charity. He also alluded to the fact that from the date of his admission to membership he had been present at each and every communication of the Lodge."

This celebration was especially enjoyable; speech and song contributed delightfully. Brother Henry G. Clark then read the well-remembered song and chorus written by him for the occasion.

"With eddying whirl how, day by day,  
Time's tide sweeps year by year away!  
Yet why for this should any grieve?  
Comes only thus St. Andrew's Eve, etc."

DECEMBER 28, 1869. The *Centennial Celebration of the Inauguration of Joseph Warren as Grand Master* of the Massachusetts Grand Lodge occurred at the Temple. St. Andrew's Lodge participated as a body, in full numbers, and an elaborate account of this great festival is given in our "*Centennial Memorial*."

NOVEMBER 30, 1870, St. Andrew's Day, at Smith's, 13 Bulfinch Street. A superb banquet; guests: Most Worshipful Grand Master Gardner, Right Worshipful Brothers C. L. Woodbury, Winslow Lewis, and John



T. Heard, and Rev. Brother Wm. R. Alger. Exchange of courtesies with the Scots Charitable Society.

DECEMBER 4, 1871, St. Andrew's feast was celebrated at J. B. Smith's house, having been postponed from November 30, which was Thanksgiving Day that year. The event of the evening was the presentation of an elegant gold watch and chain and a Past Master's jewel to Worshipful Brother Ezra Palmer.

OCTOBER 10, 1872, witnessed the *completion of fifty years' membership of Right Worshipful Brother C. W. Moore*. A minute account of this unsurpassed festival is given in the publication of the Lodge, entitled "A Memorial of the Half-century Membership of Right Worshipful Chas. W. Moore in St. Andrew's Lodge." The record made by Brother Wellington, at that time Secretary, is genial. It says:—

"An hour was then spent in social conversation, when the company were escorted to the Egyptian Hall, where an elegant entertainment had been prepared by Brother J. B. Smith, who on this occasion had manifestly determined to excel himself; and rarely has an entertainment so complete in all its parts been furnished in this or any other city. The floral decorations in this handsome apartment were most effective and abundant. Shortly after twelve o'clock the exercises of this delightful evening were brought to a close, and the company separated with the familiar strains of 'Auld Lang Syne' sounding in their ears, and the tender sentiment of the air finding ready access to their hearts."

Remembrance of the exhilarating presence of the ladies who graced the occasion must have inspired the worthy Secretary when he penned his record.

NOVEMBER 30, 1872, St. Andrew's Day, celebrated at the Revere House. Right Worshipful Brother Winslow Lewis delivered one of his happy addresses, to the great satisfaction of the company.

*Tea Party Centennial.* The one hundredth anniversary of the renowned Boston Tea Party was deemed by the brethren, in view of the fact that nearly all of the members of the Lodge in 1773 were of that patriotic party, a proper occasion to be recognized; so, nothing loth, they decided to hold high festival in their building occupying the site of the old Green Dragon Tavern, 120 Union Street, and accordingly assembled, December 16, 1873, having the aid and countenance of the Most Worshipful Grand Master, Sereno D. Nickerson, Right Worshipful Brothers Winslow

Lewis, Charles C. Dame, William S. Gardner, Josiah H. Drummond, of Maine, Rev. Charles H. Titus, and others.

The Lodge was opened, and the record of 1773 read and approved. This stated significantly that the Lodge was closed on account of the "*few members present*"; unquestionably so, for it is well known that the *many* were elsewhere busily engaged in flavoring the harbor with fragrant tea, taken from ships lying at Griffin's Wharf. The Lodge speedily passed from labor to refreshment in an apartment of the building near the identical location of Masons' Hall, in the old Tavern; the banquet was served entirely after "*y<sup>e</sup> olden style*"; the viands were like those of one hundred years before, and the table-equipment was similar, so far as modern requirements permitted. The fluids were of ancient choice, excepting an occasional concession to modern weakness for the vintage of champagne; nevertheless, the solace of our ancestors, good mellow rum punch, was served, and in deference to our predecessors, conscientiously imbibed. The brethren did ample justice to the good cheer, and assisted digestion by industriously smoking the long pipes which were in vogue a century ago. And the intellectual feast was well up to the occasion.

NOVEMBER 30, 1874, St. Andrew's Day, at J. B. Smith's house, Bulfinch Street. The committee in charge of this festival was composed of Brothers Sherman, Whitney, and Mears, and a rich banquet was prepared. Worshipful Brother Thos. E. Chamberlin was presented with an elegant gold watch and chain, and a Past Master's jewel in recognition of his services. Brothers Sherman and Parkman, in their presentation addresses, greatly and deservedly lauded the remarkable efficiency of Brother Chamberlin's official career. Brother Chamberlin's response was admirably pertinent and graceful.

*The Centennial of the Battle of Bunker Hill* was celebrated by the Lodge at the Green Dragon Building, June 17, 1875. The guests were the Most Worshipful Grand Lodge and the Knights of Richmond Commandery, No. 2, of Richmond, Va., with their escort, the DeMolay Commandery of Boston. To afford space and opportunity, the large warerooms of the building were cleared, and from the windows thereof the visitors secured an unobstructed view of the magnificent pageant of that Memorial Day. Not until after five o'clock did the last files of the procession pass the point of observation, when the welcome call to refreshment gathered the brethren around a table groaning under a



banquet of superb quality and unlimited quantity. The Worshipful Master, Wm. Parkman, Jr., cordially greeted the company, and invited all to "fall to," waiving ceremony, which they did with great alacrity. Hunger and thirst appeased, a rare intellectual feast succeeded. The Worshipful Master gave as the first sentiment, "The Grand Lodge of Massachusetts." Deputy Grand Master Charles A. Welch responded in a racy speech, which was, however, interrupted by the entrance of the officers of the Grand Lodge, Most Worshipful Percival L. Everett, Grand Master, Grand Wardens Sawin and Lovell, Grand Treasurer John McClellan, Grand Secretary Charles H. Titus, and Past Grand Masters Winslow Lewis, John T. Heard, Wm. D. Coolidge, Charles C. Dame, Wm. S. Gardner, and Sereno D. Nickerson. Grand Master Everett wore the apron used by Joseph Warren, and Past Grand Master Lewis that used by Lafayette at the laying of the corner-stone of Bunker Hill Monument in 1825. The Grand Lodge brethren partook of refreshments; meanwhile, music from the band and the DeMolay quartet added to the prevailing enjoyment. Appetites assuaged and senses gratified, the intellectual was resumed. The Worshipful Master gracefully alluded to the marvelous hospitality of the Richmond brethren on the occasion of the DeMolay pilgrimage. Past Grand Master Parkman enlarged upon it, and performed the pleasant duty assigned him of presenting to each Sir Knight a miniature banner as a memento of St. Andrew's Lodge. At this point great enthusiasm was manifested, prolonged cheering, waving of banners, and inspiring music. After order had been restored, the Worshipful Master formally announced the presence of the Grand Lodge. The Grand Master was received with all the honors, and in a felicitous speech he welcomed the visiting brethren.

A mellow incident followed — that of the presentation to each Richmond Knight, of a sealed sphere made of glass, hollow withal, but for the occasion filled with a liquid of rich hue and delicious flavor, as attested by the sampling from a reserve. A "symbolic painting," long resting on the walls of the anteroom of Sutton Hall, in the Temple, presented to the Lodge by the Richmond Commandery, has reference to this and other incidents of the occasion.

Brother Willis, in behalf of the Lodge, and with prefatory remarks of much interest, presented to Eminent Commander Joseph Tanner, of the Richmond Commandery, a sumptuous copy of the "Centennial Memorial." The commander feelingly responded, and was followed in

glowing speeches by Sir Knights Walker and Ordway, of Richmond, and Eminent Commander Clark, of Boston DeMolay Commandery.

Past Grand Master Gardner then received the attention of the assemblage. In his instructive speech he alluded to the nearly simultaneous action of the Massachusetts and Virginia Grand Lodges in Declarations of Independence; that of Massachusetts having occurred March 8, 1777, while Virginia immediately followed.

Rev. Brother William S. Studley, in response to the call of the Worshipful Master, made a speech crowded with wit and humor. In it he gave the password to Girard College, should any brother addicted to white cravats, devout aspect, and clerical habiliments be mistaken for a clergyman; and that brought out a reference to the case of the Commonwealth of Virginia *v.* Winslow Lewis and Hamilton Willis, — a case where penalty was preferable to pardon. Approaching darkness put an end to this most notable patriotic and fraternal festival. The brethren, hand in hand, sang "Auld Lang Syne," and parted.

NOVEMBER 30, 1876, St. Andrew's Day, was a very enjoyable occasion. Worshipful Brother Wm. Parkman, Jr., received the gift of an elegant service of plate and a Past Master's jewel, in recognition of his valuable services to the Lodge. The addresses and the responses were interesting and appropriate, and a bountiful repast was satisfactorily disposed of by the brethren.

The grand occasion of the *Centennial of the Grand Lodge's Declaration of Independence*, March 8, 1777, was participated in by the Lodge as a body, March 8, 1877.

DECEMBER 4, 1878. St. Andrew's feast was held at Young's Hotel, having been postponed from November 30, which was Thanksgiving Day. Worshipful Brother Whitney, in behalf of the Lodge, presented to Worshipful Brother Hasket Derby an elegant Past Master's jewel. It was a charming, social occasion.

NOVEMBER 29, 1879. St. Andrew's feast was celebrated at the American House. The festivities commenced soon after four o'clock in the afternoon, and were continued well into the evening.

NOVEMBER 30, 1880, St. Andrew's Day, at Young's Hotel. A sumptuous feast was provided. Worshipful Brother Henry A. Whitney received a beautiful Past Master's jewel. A characteristic feature of this pleasant occasion was the gift to the Lodge, by Brother Whitney, of a silver pitcher, which he had accidentally found. It had once been the



property of a venerated deceased brother, but in the vicissitudes of life it had been permitted to pass from the possession of his family into alien hands. This pitcher was purchased by Brother Whitney, who caused it to be suitably inscribed, with the intention of presenting it to the Lodge.

The relic was speedily put to its legitimate use; and, filled with nectar, it went the rounds, to the great comfort of the brethren.

This festival was especially enjoyable, and its hours were spent in cordial reciprocation of good-will; witty speeches and pleasing reminiscences promoted the general joy, to which the guest of the evening, Most Worshipful Grand Master C. A. Welch, largely contributed, as is his wont.

#### GOLDEN WEDDING OF BROTHER DAVID PULSIFER.

It having come to the knowledge of some of the members of the Lodge that Brother David Pulsifer would, on the 30th of December, 1880, complete the fiftieth year of his married life, they arranged a brotherly surprise. Accordingly, they repaired to his domicile that evening, and found him commemorating the occasion in social intercourse with his family and a few near friends and immediate neighbors. After a while spent in hearty greetings and congratulations, Worshipful Brother Whitney, in his own and associates' behalf, and after a most felicitous address, presented a valuable token, appropriate to the occasion, to our brother and his estimable wife. Meanwhile, a bountiful collation had been provided by the brethren, of which Brother Pulsifer had no knowledge or suspicion, and in due time the Worshipful Master, taking Mrs. Pulsifer in charge, proceeded to the dining-room, followed by the company. At sight of the generous festive preparations our brother was completely surprised and greatly affected, so that this additional manifestation of the love of the Lodge towards him deprived him of speech for the moment; but, quickly recovering, he, in his usual original and entertaining manner, led off a most delightful festivity, which midnight terminated all too soon. This little episode will long linger in the memories of the participants, as a tender and heart-cheering experience.

NOVEMBER 10, 1881. Regular communication at the Temple. Annual election and visitation of Right Worshipful District Deputy Grand Master Nathaniel Greene and Suite. At the close, the Lodge, with visiting brethren, escorted the delegation to the banqueting hall, where a choice

collation had been prepared. Pleasing speeches were made by Right Worshipful Brother Greene and Worshipful Brothers Macomber, Elhort, Folsom, Stevenson, Parkman, Whitney, Shepard, and E. Stearns, and a brilliant address by Worshipful Brother Young, which electrified the assemblage.

It has become by long-established precedent a rule of the Lodge to participate in the Most Worshipful Grand Lodge's annual celebration of the feast of St. John.

This brief "abstract and chronicle of the time" ends here,— a bare outline, a mere glimpse of the quarter century, as it has dealt with our beloved Lodge; but it will perhaps answer the intended purpose of its preparation — *a summary of events in the Lodge of St. Andrew during twenty-five years, for record and reference.*



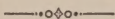




ALLEGORY. — SCOTLAND and AMERICA united in MASONRY under the Patronage of ST. ANDREW.



## THE WORLD'S HISTORY FROM 1756 TO 1881.



AT a quarterly communication of the Lodge of St. Andrew, held shortly after the anniversary celebration of 1881, Brother HALES W. SUTER referred in a most interesting way to the course of the world's history during the interval between the years 1756 and 1881. He has kindly written out his remarks, and they are here presented:—

I have noticed that among all the interesting and eloquent speeches to which we have listened with so much pleasure this evening, no allusion whatever has been made to the ever-memorable year in which this Lodge received its charter. The year 1756 marked the beginning of the most important epoch in the history of those speaking the English language, or belonging to the English race. Some of the modern historical writers have divided this race into three families: those who remained on the Weser, commonly called the Teutonic race; those who crossed the ocean, invaded and conquered the British Isles, destroying the civilization they found there existing, and established the foundations of a permanent home for the English race, with its love of freedom and equal and just laws; and thirdly, a portion of the descendants of those last named, who, to enjoy greater freedom, crossed the Atlantic, landed on these shores and founded New England and another empire. Here has been solved the great problem of modern times:—a government with complete freedom to the individual citizen, restrained only by just and equal laws made and passed with his own consent; a



system of government and laws which had their origin and foundations with the Saxon race, before its migration from the German forests.

To trace the wonderful progress of these three distinct families of Saxons during the last century and a quarter is the work of the historians, and has been most ably accomplished by them. It may be well, however, to recall to your recollection some of the most important events which happened during the early part of the period I have referred to, and in the first years of the existence of this Lodge. Then it was that the foundations of the present greatness and power of the nations of Saxon descent were laid. The year 1756 witnessed the commencement of that European war, known in history as the Seven Years' War. By the terms of the treaty of Dresden, the province of Silesia became a possession of Prussia. Maria Theresa, the empress of Austria, determined to repossess the province, and crush Prussia. She formed a coalition, the most powerful Europe has ever witnessed. The population of Prussia at this period was about five millions; that of the nations forming the coalition about one hundred millions. England was already involved in the French and Indian war, George Washington had just led back his army from the defeat suffered under Braddock, and, seeing that her possessions in Hanover were threatened, she concluded a defensive alliance with Prussia. The war involved all the nations of Europe and their dependencies throughout the world. Thus, on one side were arranged the three families of Saxon descent I have just mentioned, and on the other the Latin races, so called, together with Russia and Sweden. I need go into no details as to the part played by Prussia in this ever-memorable war. This is clearly and vividly described in Macaulay's brilliant essay on Frederick the Great. It suffices to say, that, after incredible privations and hardships, which Frederick fully shared with the poorest of his subjects, Prussia was finally victorious. In our day we are the witnesses of one of the grandest results of this victory,—the powerful German empire, under the Emperor William.

The part played by England in this war is, however, of more immediate interest to us, especially as our ancestors took an important and conspicuous part in it, and contributed greatly to its ultimate success, and to the momentous results that followed therefrom, both to the mother country and to ourselves. The population of England and Wales, at this period, was about six millions, and that of the colonies in

America about one million and a half, of whom some three hundred thousand were African slaves.

Our ancestors, especially in New England, entered into the war with the greatest enthusiasm and vigor, liberally raising both men and money. Massachusetts and Connecticut alone raised twelve thousand men, and some two millions in money for their military expenses. However small this sum seems to us now, we should remember that in those days there was not a person in Massachusetts whose annual income amounted to five thousand dollars. An order of the British Government gave the provincial officers equal rank with the royal officers in the field, and this added to the popularity of the war in the colonies. The opening of the war was disastrous to the forces engaged here, as well as to the British land and naval forces in Europe. The French, by the defeat of Braddock, were masters of the Ohio, and had driven our garrisons from all the forts which commanded Lake Ontario and Lake Champlain; and their empire stretched unbroken from the St. Lawrence to Louisiana. At this period a line extending from near the mouth of the Kennebec, across the Merrimack and Connecticut, to the Hudson, and thence along the foot of the Alleghanies to the Potomac, marked the outer limits of the settlements; but parties of Indians penetrated to the very center of Massachusetts, to within a short distance of Philadelphia, and traversed Maryland and Virginia. The colonies had been engaged in an almost unbroken struggle with the Indians for upwards of eighty years, and the successes of the French let loose upon them their savage enemies in hordes. It was a season of the utmost despondency.

At this crisis, William Pitt became Secretary of State. Under his administration, affairs rapidly improved. These defeats only spurred Pitt to greater efforts. The colonists enthusiastically responded to his call for fresh supplies of troops, and he determined to destroy the French power in America. Three attacks were simultaneously made on the French line: one directed to the Ohio, one against Ticonderoga, and one against Louisburg. The first, under the guidance of Washington, resulted in the capture of Fort Duquesne, to which the name of Pittsburg was given, in honor of Pitt. The second was unsuccessful, and resulted in the bloody defeat of Abercrombie at Ticonderoga. The third resulted in the capture of Louisburg, after a most brilliant campaign. In all these campaigns the colonial troops composed the largest part of the forces, and the success was mainly due to them. They fur-



nished thirty thousand men for these campaigns, besides liberal supplies of money.

Pitt now determined to attack Canada, and drive the French from America. In the spring of 1759, the colonies put into the field twenty thousand soldiers. It was arranged that Amherst, with a large force, should advance by way of Lake Champlain, while Wolfe, with a force of eight thousand regulars in three divisions, commanded by Moncton, Townsend, and Murray, and accompanied by a powerful fleet, should enter the St. Lawrence, and capture Quebec, if possible. It was intended that Amherst should join Wolfe before Quebec, but he was unable so to do. Wolfe was left alone to carry on operations against Quebec. After several attempts, without success, to bring Montcalm, the French commander, to a decisive action, the bold project was conceived of scaling the heights of Abraham, and thus approaching the city on its weakest side. This was accomplished on the night of the 12th of September, 1759; and the morning of the 13th found the British army, of thirty-five hundred men, drawn upon the plains of Abraham. The result is well known to all of you. Both commanders fell, Wolfe dying at the moment of victory, and Montcalm receiving a wound which shortly proved mortal. The following year, after an unsuccessful attempt of the French to recapture Quebec, they retired to Montreal, and upon the arrival there of the combined forces of regulars and colonial troops, the French capitulated, and the possessions of the French in America passed forever from their hands.

I have been somewhat lengthy in describing the part of the colonies in this war, as it had a peculiar interest for them; it rid them of the terrors of savage warfare, and it trained the men and the officers who afterwards commanded our armies in the war of the Revolution. Its termination enabled our ancestors to turn their attention to those pursuits which contributed to their material welfare, comfort, and prosperity, and started the country in its growth to greatness and power, which has continued uninterruptedly to our time.

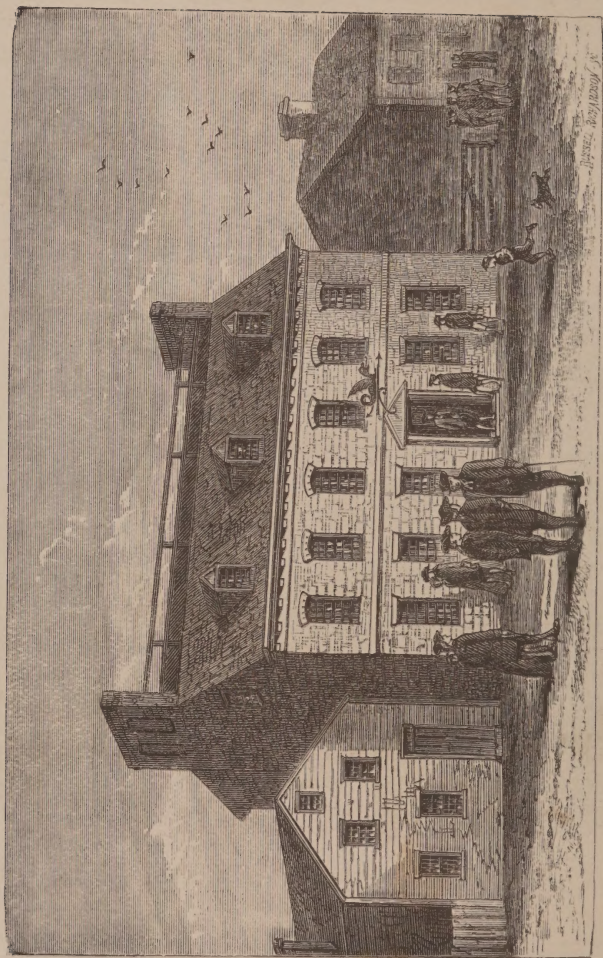
A few words will suffice to describe those successes of England in the war, in which the colonies were not participants. The English, under Pitt's administration, were everywhere successful; they captured Havana, Senegal, several of the West India Islands, and, under Clive, humbled the power of France in India, and laid the foundations of their mighty empire in Asia. I have endeavored to show how, beginning with the

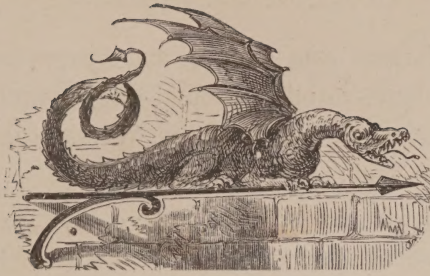
year 1756, the three families of Saxons have prospered, and to what success they have attained.

In meeting here, to celebrate the one hundred and twenty-fifth anniversary of St. Andrew's Lodge, it seemed to me both interesting and appropriate to recall amid what momentous events the early years of its existence were passed.









RECEPTION  
OF  
RICHMOND COMMANDERY, No. 2, AND DEMOLAY  
COMMANDERY OF BOSTON,

1875 JUNE 17.

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THE Knights marched directly to the Green Dragon Tavern building, where, by invitation of the Lodge of St. Andrew, they were given the freedom of the spacious warerooms and their ample windows for the purpose of viewing the procession. Beguiling the hours of waiting by social intercourse, the afternoon was pleasantly occupied until twenty minutes past five o'clock, when the Sir Knights were again called to order by Eminent Past Commander Wm. Parkman, saying:—

*Sir Knights of DeMolay and Richmond*, —I have the honor to announce to you that the Lodge of St. Andrew is now in session in the adjoining building, and I have the pleasure of extending to you an invitation to partake of a collation, which has been delayed for two hours that you might witness the procession.



The Knights formed arm in arm, and proceeded to the hall of the Lodge, where, forming around the sumptuously spread circular table, they were welcomed by Worshipful Master Wm. Parkman, Jr., who said:—

*Eminent Commander and Knights of Richmond and DeMolay*,—I heartily welcome you to the feast which the Lodge of St. Andrew has prepared upon this historic spot and upon this centennial day, and which I hope you will partake of without further ceremony, for our entertainment will be entirely of an informal character.

The Knights partook of the repast with a gusto rendered keen by their long fasting. Then followed social interchanges, the DeMolay quartet sandwiching in an appropriate selection from their special repertory, until the company were again called to order by Worshipful Master Parkman, who said:—

*Brethren*,—The day we celebrate is one memorable in the annals of the Lodge of St. Andrew, inasmuch as Gen. Joseph Warren, who was connected with the Grand Lodge as Grand Master at the time of his death, was a Past Master of this Lodge. I therefore give you as the first sentiment, *The Grand Lodge of Massachusetts*.

The company drank the toast, and the Worshipful Master introduced Deputy Grand Master Chas. A. Welch, who, mounting upon a stool, by request, spoke as follows:—

*Brethren and Sir Knights*,—It is a great while since I stood on the stool of repentance; but I certainly do repent, at this particular moment, that I came here this evening. If I had had the slightest idea that the Grand Lodge of Massachusetts would have to depend upon me for a response, I should have been *non est*. I supposed that the Grand Master would have been present; and though I deserted him early on the field, I supposed he would have come here long before this banquet commenced, for I knew the love which the Grand Lodge bears for the things which are good, and I know very well that our most excellent brother, Joseph Warren, who has ascended to heaven, loved the things of this world; in

fact, he loved a pretty lass as well as anything else. (Applause.) And so say you all, I see, brethren.

I am particularly happy to be here on this grand spot, where, in 1775, "treason" was preached, and "rebellion" approved, and I am happy to find, too, that at this late day we remember some of the lessons they learned in those early days. We have learned that Massachusetts and New England alone cannot preserve the good feeling and love we once had, but that we must all unite together in order to have true love and affection. I remember very well that when the clouds of adversity came upon us, we stretched out our hands to those who should help us, and that Virginia at once came forward and gave us assistance. She sent her noblest sons to come here and aid us in preserving our liberties. Therefore, brethren, I am happy to meet you of Richmond, here. I am happy to see you, and feel that you are once more as dear to us as you were in those old times, and that you love us now as you loved us then, and though we have been divided, yet now that the dreadful contest is over, we are brought closer and closer together. I believe the time will come, when we shall alike honor those that you have honored, and that we shall be as proud as you are now, of that great Virginian leader who died a year or two ago, and whom I believe to have concentrated in himself the virtues and talents of humanity. But, brethren, we come here to-day as Masons. I am glad we have met for social intercourse and festivity, because I believe there is nothing that will unite men more strongly than to meet at the same table, eat of the same meat, and drink of the same cup; and if that is champagne, so much the better.

Brethren, an old Greek philosopher has said, that when one has come into his hall, sat at his table, and broken bread with him, he is thereafter a consecrated being. So, brethren of Virginia, having once come and broken bread with us, you will ever be dear, not only to DeMolay Commandery and the Lodge of St. Andrew, but to the Grand Lodge of Massachusetts, and to every Mason within its jurisdiction.

At this moment the officers of the Grand Lodge entered the hall, consisting of Grand Master Percival L. Everett, Senior Grand Warden W. J. Sawin, Junior Grand Warden L. W. Lovell, Grand Treasurer John McLellan, Grand Secretary C. H. Titus, and Past Grand Masters Winslow Lewis, John T. Heard, William D.



Coolidge, Charles C. Dame, William S. Gardner, and Sereno D. Nickerson. Grand Master Everett wore the masonic apron owned by Grand Master Joseph Warren at the time of his death, and Past Grand Master Lewis, the oldest living Grand Master, wore the apron worn by Lafayette at the laying of the corner-stone of Bunker Hill Monument in 1825. Both these insignia are now the property of the Grand Lodge.

The officers of the Grand Lodge partook of refreshments, the quartet sang a song, the band struck up "Oh, carry me back to old Virginny," and the company were again called to order. The intellectual entertainment was resumed by Worshipful Master Parkman, who said :—

Sixteen years ago DeMolay Commandery visited Richmond, and was received with an enthusiasm and hospitality unexampled and unprecedented. Many members of that Commandery were members of the Lodge of St. Andrew. They came back and told the story of the hospitality they had received, and of the generous unanimity which characterized the welcome extended to them by the people, not only of your city, but of your State. The memory of the kindness shown the members of St. Andrew's Lodge at that time, has been preserved till the present, with the hope that we might return to you a part of those courtesies. To-day we have that opportunity, and how well we may have improved it you must judge for yourselves. I now have the pleasure of introducing to you, one to whom you will have pleasure in listening, and who will present you with a slight memorial of our esteem. I present to you Sir Knight William Parkman, Past Grand Master of the Grand Lodge of Massachusetts.

Sir William Parkman responded, saying :—

*Worshipful Master, Brethren of St. Andrew, Sir Knights of DeMolay, and Guests of Richmond Commandery,*—I did not rise a moment ago to still your tongue that you might listen to my voice, I assure you; and, though I have said all the good things I expect to say in your presence, long and long ago,—sixteen years ago, in fact,—I did have something

to say, and said it in Richmond. I was glad to speak then, but to-day I am to address you as one of the members of St. Andrew's Lodge, and do what I can to make you happy in this place. The Lodge of St. Andrew was instituted nearly one hundred and twenty years ago, and the true American spirit has been transmitted here from generation to generation. To-day you stand upon the very spot where stood the old Green Dragon Tavern. In that tavern was a hall, in which met the "sons of liberty," Paul Revere, Joseph Warren, and others who concocted the Revolution, and some of whose best blood enriched the soil of freedom. We are the descendants of those noble sires. You are descendants of such patriots as Washington and Patrick Henry, and we greet you as sons of the noble sires of the South. We welcome you now in this building, erected upon the very spot where our fathers assembled to consult upon the measures which have given us the glorious inheritance we now enjoy.

A Sir Knight of Richmond called for three cheers for the Fathers, which were given with a will.

PAST MASTER PARKMAN.—I am much obliged for the cheers, but I don't need them to prompt my heart to go on, I assure you. If I only had the time and the voice, I could speak upon this theme till darkness set in upon us on this midsummer evening, and I know that, as long as I should speak, every heart would respond amen. I tell you, brethren, I know all these Richmond fellows; and I know that they do honor to manhood, and chivalry, and knighthood, and all that makes us what we are, men. I don't propose to exhort you at all, but in the name of St. Andrew's Lodge, I do propose to welcome you to our own home, and to such fare as we are able to give you as brother Masons, and most of us as brother Knights. Since I have been in this room and in this presence I have been assigned a very pleasant duty. To acquit the trust confided to me, I shall cease my remarks for to-day.

As the speaker paused, the band began the familiar notes of "Auld Lang Syne," and the brotherly feeling of the company spontaneously broke forth in the words of the song, the mingled melody of attuned instruments and voices pealing through the



halls of the immense building, and joining in symbolic unison with the patriotic feeling which seemed to pervade the atmosphere. This pleasurable episode ended with three cheers, and Past Grand Master Parkman resumed:—

And now, Knights of Richmond, some of you may smile at the simplicity of our gift; some of you may think how little intrinsic value there is in it; some of you may feel that it is but a little piece of stick, with a little piece of silk upon it, bearing an emblem upon its face, and upon its reverse side a motto; but all of you know how beautiful the pledges of knighthood are. You all know how many a one was willing, in the old days of chivalry and knighthood, to lay down his life for the ribbon and color of his lady-love. And so with us, at the present day. In every Commandery we have to support and sustain the banner of the Order, and display it at the west in the bright hours of the sunshine. How it encourages and animates us, we all know. I am deputed by the Worshipful Master of St. Andrew's Lodge to present to each one of you one of these beautiful banners. Upon the front side is a representation of the Green Dragon, as it appeared over the doorway of the Tavern to which it gave name, and on the site of which we are now assembled; and on the reverse is an inscription expressive of our cordial greeting to you, and bearing the date of this memorable day. It is a memento of the long time we have held this property, which for one hundred years has been devoted to masonic purposes and charity. We want each of you to take one of these little banners to your homes. May they stimulate you to brotherly love and patriotic endeavor; may they stimulate you to love for every master Mason, to sympathy for all the masonic bodies throughout the world, to carry out the great principles of philanthropy which we profess. And now, sir, we desire you to present each of our guests with a banner.

The Knights gave three cheers for the Lodge of St. Andrew and its Worshipful Master. The beautiful fraternal tokens were presented amid expressions of mingled surprise and satisfaction. Past Grand Master Parkman then resumed:—

And now, allow me to beg of you to give your attention for a moment. We are honored to-day with the attendance of a majority of the officers of the Grand Lodge, and three Past Grand Masters, whose words you will be glad to remember in time to come.

WORSHIPFUL MASTER PARKMAN, JR.—Brethren, I have the honor to announce that the officers of the Grand Lodge, with the Grand Master at their head, have arrived, and to present to you the Most Worshipful Percival L. Everett, Grand Master of the Grand Lodge of Massachusetts.

Grand Master Everett responded as follows:—

*Worshipful Master, Brethren, and Knights*,—The Deputy Grand Master has already addressed you, and you need expect only a few words from me. After the arduous duties of this day, and I may say of the past two or three days, I am hardly in condition to address you as I would like; yet, as Grand Master of the Grand Lodge of Massachusetts, I think I may strain a point, in the presence of DeMolay Commandery and St. Andrew's Lodge, and extend to you a cordial welcome in the name of the Grand Lodge of Massachusetts. About six weeks since, I visited Richmond, while away on a journey for the benefit of my health. Within a few hours after my arrival at Norfolk, I received calls from the Deputy Grand Master and from the Master of one of the Lodges there. How they knew I was a Mason I do not know, but they found it out, and showed me every attention and hospitality. I visited Richmond, and passed but a single night there, yet in that short stay I saw enough of my brethren to know that their hearts beat as strongly for us as ours do for them. It may be interesting on this occasion to know that I am now wearing the very apron worn by our Grand Master Joseph Warren, one hundred years ago, and Brother Winslow Lewis, the oldest living Past Grand Master, is wearing the apron worn by the patriot Lafayette when he laid the corner-stone of Bunker Hill Monument. I came into the hall just as the Deputy Grand Master alluded to Gen. Robert E. Lee. I think the time will come when we shall all claim him as one of the best of soldiers this country produced during the war. I think we shall claim his memory as you now claim that of Warren, who poured out his blood and gave his life in the first battle for national independence.

Brethren, I will not detain you longer, but hope you will have the pleasure of hearing from some of our Past Grand Masters present.



After a stirring air by the band, Worshipful Master Parkman said : —

*Sir Knights*, — It is well known to you that the battle of Bunker Hill was lost by a lack of ammunition. Fearing that in this battle, something of a like character might occur, we have provided a reserve force. A distinguished brother of the Order has invented a new projectile, and we trust that should any cause for war arise in the future between the different sections of the country, missiles of this sort may be used. Brother Commissary, you will distribute the ammunition.

The ammunition took the form of round glass balls, which were received by the Richmond Knights, drawn up in line, amid cheers and hearty expressions of hope that among future warlike struggles might develop an opportunity for the Richmonds to “punch” their Boston brethren a little in return.

Music was followed by an intermission of a few minutes. Eminent Commander Tanner, of the Richmond Commandery, was then called to the east, where he was taken by the hand and addressed by Sir Hamilton Willis, of DeMolay Commandery, as follows : —

*Eminent Commander*, — I am directed by the Worshipful Master of the Lodge of St. Andrew to present to you this memorial volume. It is a centennial memorial of the Massachusetts Grand Lodge, and of the Lodge of St. Andrew. It tells, among other things, that upon this spot Joseph Warren was made a Mason, and in 1769 was made Grand Master of the Grand Lodge. It tells that upon this very spot, where stood the Green Dragon Tavern, — a picture of which is contained therein, — the “sons of liberty,” the men who wrote out with their own right hands the great truths of the American Revolution, assembled in peace and safety under the escutcheon and flag of St. Andrew, and here talked over their so-called “treason.” It tells that in 1773 on this very spot, as our Lodge records testify, the Lodge adjourned, to give the members “an opportunity to attend to the *tea*.” It tells that in 1775 the Lodge adjourned on account of the death of their Grand Master and late Worshipful Master. It tells that in 1776 they met again in this

place, as soon as the British were driven out of Boston, marched hence to listen to the memorial oration at the old South Church, by Morton, also a member of this Lodge. It tells of the use of this building for a hospital during the war; and it tells again of coming together and raising a subscription to build a frigate. It tells of the action of the Grand Lodge, and of being called to consider the proposal to make George Washington Grand Master of the Grand Lodge. It tells, again, that upon this old spot there was baptized the child of freedom, which went from here in its swaddling clothes to yonder Cradle of Liberty, where swaddling clothes were changed, and that it went from New England to Yorktown as if clothed with a coat of mail.

Most Worshipful Master and Eminent Commander, it is our good fortune to address you brethren from the South, and from our whole country, to express to you in our poor way such sentiments as come from a people sharing a common history with you; but I beg to say, in behalf of myself and every speaker that may be heard through this memorable week, that it is impossible for any individual to portray to you the swelling hearts that beat in harmony with the sentiments we utter; it is the great people of Massachusetts, of New England, of the whole North, that speak to you to-day and to-morrow. One word more, Most Eminent Commander: While these details that I have recited to you are recorded here upon the printed page, there is one other token that this book bears, which I have not yet mentioned, and which I beg of you, sir, and every Sir Knight of Virginia, to carry with you to your homes. It is, sir, that this book is an earnest of the love of every member of the Lodge of St. Andrew for every member of Richmond Commandery, and of the exalted appreciation which this Lodge, and DeMolay Commandery, and every other Mason of Boston, and every man, woman, and child of Massachusetts, entertains for the memorable visit you have made us. Accept the volume.

Eminent Commander Tanner responded as follows:—

On behalf of Richmond Commandery, No. 2, which I have the honor to represent, I accept this beautiful historical volume; and let me assure you, sir, that we will always cherish it as among our most valued treasures. It will serve as another reminder of the happy hours we have spent in your company. As I have already had occasion to say, many of those who were here before have since passed away; but those who



remain will cherish this volume, and stimulate our children and our children's children to perpetuate in their hearts the sentiments we feel to-day, until we all shall have passed over the river.

As the Eminent Commander bowed his acknowledgements, there were loud calls for Governor Walker. A toast to the health of Richmond Commandery, No. 2, was drunk by their Boston brethren, and Sir Knight Walker responded to renewed calls, as follows:—

*Brethren*,—and I prefer to speak to you as brethren to-night,—These ceremonies have impressed me, more than ever, with the principles of our Order, the friendships which it engenders, and those great sentiments which we all, as citizens and Christians, cherish. After what our Eminent Commander has said, I think it scarcely proper for me to undertake to say anything more. In that volume which he holds is written down the early history and beginning of those noble deeds which gave to this country the liberty which we now enjoy. On this very spot was prepared the first cup of tea which ever brightened up the American intellect to an appreciation of its real rights. And fellow-citizens,—I call you fellow-citizens, because we are all citizens of a common country,—if we could mingle together longer as we mingle here to-day, there would no longer be a voice from the North, or from the South, but we should all have the voice, the feeling, and the sentiment of an American people. If the people from all sections of this great country could come together occasionally in a fraternal meeting, there would be built up here, what I expect to see,—a great American nationality, exceeding every nationality which has preceded us in the past history of the world. Fellow-citizens, there have been some very peculiar things to-day. Some years ago a few of you came down and presented us with some round projectiles, and sometimes they exploded. Here I have one which I don't think will explode, unless you draw a cork. We accept this as symbolical of our new and reformed relations; something that cannot explode unless the holder draws the cork. Gentlemen, I will not detain you longer. On behalf of Richmond Commandery, and I know I can speak in their behalf, I thank you most sincerely for this entertainment. We shall always retain the memory of

it in our hearts as one of the brightest moments in our lives, when, hereafter, we shall think of the Lodge of St. Andrew and of DeMolay Commandery.

Loud calls were made for "Ordway," and Eminent Commander Tanner introduced an adopted son of Virginia, from the State of Massachusetts, Sir Albert Ordway, of Richmond Commandery, No. 2.

Sir Knight Ordway said:—

*Brethren*,—The words we have heard to-day here on this spot, and the scenes and incidents of this day, have made, I am sure, the same impression upon the hearts of your brethren of Virginia that the words of the immortal Webster made upon those of his constituents and colleagues, who conceived it possible to dissolve the bonds that held this American people together, when he said,—

"There are Concord, and Lexington, and Bunker Hill, and there they will remain forever."

Yes, my brethren, there they will remain forever, and you can no more remove them than you can efface their memory from the hearts of any true son of Virginia who stands here to-day. Brethren of DeMolay Commandery, how can we thank you for the welcome that has been extended to us, coming here as Masons to greet you, our brethren of Boston, and to renew these friendships which, as a younger member of Richmond Commandery, I know have been the happiest recollections in that body? We have not only been welcomed here as Masons, but we have received from the people of Boston a welcome as citizens of a common country. And, brethren, when the Eminent Commander of DeMolay alluded, during the reception in Faneuil Hall yesterday, to my brethren of Richmond Commandery, how can we express our appreciation of the happy thought which selected that hall as the place of our reunion and reception? Why, sir, I venture to assert that there was not a Virginian heart in this band that did not beat with a quicker throb as we marched through those doors, at the recollections which crowded upon us at that moment. Boston is proud of her Cradle of Liberty, but the instant when the infant was born there, there was formed between Massachusetts and Virginia an indissoluble connection which can never be



effaced from the memories of their sons, so long as a human heart shall beat on the soil of either State. To me, sir, this is a peculiar privilege. Leaving this, my native Commonwealth, fourteen years ago, to defend with my sword those principles which were proclaimed upon this spot, I passed through the whole of that terrible struggle; a struggle rendered more terrible and more bitter, because each side believed that it had drawn the sword in defence of right and liberty. And when, at the end of that struggle, at the head of the Twenty-fourth Massachusetts Regiment I marched over the smoking ruins of Richmond, I made up my mind to make my home in Virginia. Brethren of DeMolay Commandery of Boston, when I say I made my home in Virginia, I do not mean that I simply lived there; I made my home there, and with it all that home and friendship connect with the idea which I express by that word. We, sir, your brethren of Virginia, have come here to-day to commemorate the Centennial of Bunker Hill. There is another centennial anniversary to-day. On the fifteenth day of June, George Washington was appointed Commander-in-Chief of the armies of the united colonies; on the sixteenth day of June, he accepted that appointment, and on the seventeenth day of June, one hundred years ago to-day, and almost at the very hour when Joseph Warren, of Massachusetts, poured out his blood on yonder heights, Virginia supplied George Washington to take his place. And while your brethren of Virginia come here to-day to unite with you in commemorating the battle of Bunker Hill, — the memory of which is dear to you and to yours, — do not yourselves forget that while there was a Warren and a Bunker Hill, there was also a Washington and a Yorktown; nor that on the soil of Virginia was ripened the fruit, the seed of which you planted on yonder heights.

There were calls among the Richmond Knights for "Evans," but Eminent Commander Clark interrupted by proposing three cheers for Sir Knights Walker and Ordway, of Virginia, to which the Knights roundly responded, winding up with a "tiger."

WORSHIPFUL MASTER PARKMAN.

*Gentlemen*, — We have not yet heard from DeMolay Commandery, and I introduce to you Brother Clark, Eminent Commander of DeMolay Commandery.

SIR KNIGHT WILLIS. — Let us give him three cheers, and allow him time to think of something.

Eminent Commander Clark responded : —

*Knights Templars of Virginia*, — I had not thought of making my address to you to-day. It was intended that this should be our day of general festivity, but this Lodge of St. Andrew is one of those peculiar institutions that are past a fellow's finding out. Something more than one hundred years ago, when they had assembled at one of their Lodge meetings, having at heart the best interests of the rights of the people upon this American continent, and feeling that they were a little more or less oppressed, and that certain burdens were put upon them by the people of a little island (of which, though once our oppressor, we are now proud to acknowledge ourselves descendants), those present at that meeting felt that there was too much tea upon this market, and that possibly if certain portions of it were, properly or improperly, disposed of, the market price of the article would soon rise, and that the ladies of the town could n't get their portion of tea at the right price; and so they dissolved the Lodge, and resolved themselves into a band of citizens, and having clothed themselves as citizens with the proper regalia, they marched to yonder wharf, where were certain vessels with tea on board, and so diluted the tea with the waters of the ocean, that it stirred up a sentiment of patriotism in the minds and hearts of the people of this country to such an extent that they resolved to be one people for themselves. A few years after that, being still oppressed, they met upon yonder heights, and there, with the blood of the martyred Warren, were sowed the seeds of liberty. Let us, with reverential regard for those who died a hundred years ago, keep our hearts and minds clean, and do everything we can that is good and true, for liberty and for equal rights to all the people of this nation.

Worshipful Master, we have a distinguished Past Grand Master present, and I have the pleasure of introducing Right Worshipful Brother William S. Gardner, Past Grand Master of the Grand Lodge of Massachusetts.

Past Grand Master Gardner responded as follows : —

*Worshipful Master and Knights of Virginia*, — Four years ago I had the honor of your escort at Baltimore, and I then supposed that there



was no exhibition or procession which could exceed that in all its pomp and beauty. But, sir, I believe that the procession of to-day has as much exceeded that, as that exceeded the belief of mortal man. So far as I can gather, from all that was heard and said on the route of the procession to-day, the grand lament was that the beautiful banner of Richmond Commandery was not there to be saluted. Sir, Massachusetts and Virginia have occupied tender and near relations together for more than a century. On the 8th of March, 1787, the Grand Lodge of Massachusetts declared its independence, and immediately afterwards Virginia, with rapid steps, accomplished the same purpose with its own Grand Lodge. So it was, sir, that the work which was begun here, as has been alluded to, on Bunker Hill, was completed at Yorktown, and you will permit me to give you as a sentiment, in closing my remarks, *Massachusetts and Virginia, Bunker Hill and Yorktown.*

WORSHIPFUL MASTER PARKMAN. — We have heard from members of the various masonic bodies and from the laity at large, but we have not as yet heard from the clergy. We have with us to-day a representative of that body, and I will call your attention to a few remarks from Rev. Brother W. S. Studley, of Lowell, a member of DeMolay Commandery.

Rev. Sir Knight Studley responded : —

It seems to me there has been about enough said in that line. We have got about as near together as we can on that line, but it is my duty as a member of the clerical body particularly to give advice to the people ; and I want to advise these brethren from Virginia, being strangers in this great city, on this day of great excitement, that they must not be imposed upon by the appearance of people who resemble the clergy in their dress. There are many gentlemanly persons representing the clergy, who affect the white cravat, the clerical cut of the coat, and who wear a sober countenance, and indicate untold depths of piety ; I want to caution you against them. I will give you an illustration of what these persons are when called to account. You know that in the city of Philadelphia a college was established by one who was accounted a mean man all his life, because he saved money ; yet, when he died, it was found that he had left all his money for the benefit of the orphans of Philadelphia. One of the conditions he left in his will was that no clerical person should

ever be admitted to the institution. Now, one of these persons who affects the white cravat, recently applied for admission to view the premises. The doorkeeper looked at the white cravat, and said, "You can't come in here." And what was the response? "The h—ll I can't!" And what did the doorkeeper say? Why, he said, "You may go in, sir." There was another occurrence somewhat similar in the city of New York. It is well known that one of the great railroad kings of this country affects the clerical style of dress, and he is not known so much by his appearance as for his pluck in watering stock. Riding in a horse-car one day, a few weeks ago, alone, was this aged gentleman with a white cravat. Two young bucks of the city got into the car, and being a little under the influence of an occasion possibly somewhat similar to this, on which you know something must be pardoned to the spirit of liberty, one of the young gentlemen, stepping up to this clerical appearing gentleman, said to him, "Mister, I say! I suppose you think we are all going right to the devil." "Oh, no," said he, "I hope not, I hope not." (The young man turned to his companion and whispered, "He's a Universalist.") "I hope not. You will find those fellows all about here, and you must beware of them."

There has been running in my mind all day long, suggested by this reunion of these two bodies, and, moreover, it has been a surprise to me that no one has thought of it besides myself,—I mean some of these distinguished speakers,—the magnificent closing of Longfellow's "Building of the Ship":—

"Thou, too, sail on, O Ship of State!  
Sail on, O Union, strong and great!  
Humanity, with all its fears,  
With all the hopes of future years,  
Is hanging breathless on thy fate.  
Sail on! nor fear to breast the sea!  
Our hearts, our hopes, are all with thee.  
Our hearts, our hopes, our prayers, our tears,  
Our faith, triumphant o'er our fears,  
Are all with thee, are all with thee."

WORSHIPFUL MASTER PARKMAN. — Brethren, our entertainment took place so late in the afternoon that I have not had an opportunity to introduce one half of those whom I should have liked to; and as it is



growing late and we have no lights, it may be well now to join in singing "Auld Lang Syne" before we part.

SIR KNIGHT WILLIS. — I only want to say five words; first, there is one thing, I want to be fair and equal.

REV. SIR KNIGHT STUDLEY. — Look at his white cravat!

SIR KNIGHT WILLIS. — Worshipful Master, I want to close this reckoning, because Brother Lewis and myself, who wore that white cravat at Girard College, were the victims of laughter. I want to stand equally. When in Virginia, sixteen years ago, our Worshipful Master received a sentence in court, and I want to tell you the circumstances.

One morning we walked into the Recorder's Court, held by that venerable brother, Joseph Mayo, and I mention this as an instance of the unbounded hospitality we received. The first culprit brought up before the Recorder was an Irishman.

"What is this case?" "May it please yer Honor, I got a little tight, sir, and I struck some of them, sir, and may it please yer honor . . ."  
 "Let him go, in honor of DeMolay Encampment." Well, next an Englishman was brought up. "What is this case?" said the Recorder "May it please your Honor, I had some trouble at home, and I got a little tight, sir." "Let him go, in honor of DeMolay Encampment." "Is the docket done, Mr. Sheriff?" said the Recorder. "No, sir, there are two more prisoners," and up he marched Dr. Lewis and myself. Brother Mayo knew nothing about it. "What have you here, Mr. Sheriff?" "Two men taken up without lodging." "What have you to say?" (turning to us). Brother Lewis stepped forward, and said: "May it please your Honor, we are pilgrims from the Northern States. We came to this city, and had not been landed ten minutes, before we were taken to the Exchange Hotel and drugged with Virginia punch, and have come into the police court to find quarters."

Then that magnificent man said: "This is a grave offence in Virginia. Remove them to the Exchange Hotel, quarters of Richmond Commandery, No. 2. I sentence you to punch, and I will be there."

The Knights and the brethren of the Lodge of St. Andrew united hands and joined in singing the familiar words of "Auld Lang Syne," and then forming again into line, marched to the American House.

The evening was passed by the members in social intercourse and enjoyment with old and new acquaintances, until the waning hours and the tired bodies warned them of the necessity of restful preparation for the morrow.







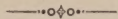






MEMBERS' BADGE.

MEMBERS  
OF THE  
LODGE OF ST. ANDREW,  
PREVIOUS TO ITS  
ONE HUNDRED AND TWENTY-FIFTH ANNIVERSARY.



It appears from sundry indications that the first organization of the Lodge of St. Andrew took place in 1752, under the law of immemorial usage, according to which all lodges, without exception, throughout the world had been established previous to the formation, in 1717, of the Grand Lodge of England. A proper number of accredited Masons, assembled in due form, organized themselves into a lodge, and possessed power and authority to make and accredit new members of the craft.

This was forbidden, in 1721, by the newly formed Grand Lodge of England; but the prohibition, salutary as experience has shown it to be, was for a very considerable time far from effectual, and incapable of enforcement. And although analogous Grand Lodges were formed in Ireland, in 1729, and in Scotland, in 1736, many years elapsed before their authority was universally accepted by the voluntary adhesion of the several independent lodges within the geographical boundaries which they claimed for themselves. In fact, no authority existed which, in the absence of such voluntary surrender by themselves or by those who subse-



quently conferred upon them their masonic attributes, could deprive freemasons of this inherited right to establish independent lodges according to the old York Constitutions of the year 926. It was in this way that the earliest lodges of America were established in New England, Pennsylvania, and not improbably elsewhere; although they subsequently secured relations with the Grand Lodge of England by enrolling themselves under its provincial lodge, established here under the name of St. John's Grand Lodge by Henry Price, who had been specially commissioned for the purpose.

In 1738, two years after the organization of St. John's Grand Lodge at Boston, a schism occurred in England which seriously impeded, if indeed it did not imperil, the successful introduction of the new, and, as we now know, most important principle of Grand Lodge jurisdiction. Sundry brethren in England seceded from the Grand Lodge, then twenty-one years old, and reorganized themselves into independent lodges, such as all had formerly been, and like those old ones which had not yet yielded up their independence. At a subsequent date they, too, combined to defend themselves by forming a Grand Lodge of their own, taking the name of "Ancient Masons." Sundry freemasons, who had been made such under the authority of the "ancient" lodges, and who had been refused recognition by the lodges established here under the original Grand Lodge of England (stigmatized by their opponents as "Modern Masons"), organized themselves into a lodge in Boston, which some four or five years later received the name of the Lodge of St. Andrew. We know that the first initiate of the new lodge was George Bray, in 1753. Fraternal recognition being denied its members by the lodges in Boston holding charters from the original Grand Lodge of England, they

resolved to place their legitimacy beyond all question by enrolling themselves under the Grand Lodge of Scotland, which, although it had taken no official action regarding the dissensions in England, and recognized the masons of both factions as brethren, was yet known to feel special sympathy with the Ancients. Accordingly, the new lodge, in 1754, petitioned the Grand Lodge of Scotland for a charter. After sundry delays, arising partly from the distance and partly from sundry technical formalities, the desired "charter of constitution and new erection" was granted on the 30th of November, 1756, the anniversary of Scotland's patron saint, and the date was commemorated by the name "Lodge of St. Andrew." Correspondence regarding the name, its accredited agent, the designation of the first Master, etc., still further delayed the transmission of the document, which was finally delivered to the representative of the lodge in May, 1759, and brought to Boston in the following year.

The material available for preparing a list of the members of the lodge is derived from three sources only: the Records, the book of By-Laws, and the Lodge-book.

The Records have been preserved, apparently complete, since 1760 July 10; but of those previous to that date, nothing now remains except two mutilated leaves, torn from the original book and containing accounts of sundry meetings between 1756 April 10, and 1758 Aug. 31.

The book of By-Laws contains the signatures of the members who subscribed to them. But very many are wanting, notwithstanding the numerous changes, most of which entailed the necessity of signing them anew. In the early history of the lodge the initiates appear to have become members at once, without any formal election; but even before the limit, assigned by the



by-laws for their number, had been reached, we find that the membership was conferred by election, irrespective of the degrees conferred. A signature to the by-laws is clearly evidence of membership, but the absence of a signature is by no means an indication of non-membership.

The Lodge-book professes to contain a record of all degrees conferred, with their respective dates, and of admissions to membership. It is arranged alphabetically, and, of course, in chronological order under each letter. But all the names are in the same handwriting up to the early years of the present century; so that it is evident that the list, for the first fifty years or so, was compiled or copied. It contains errors of various kinds, and can evidently not be implicitly depended upon.

The endeavor to form an absolutely correct list of the past members is manifestly not of possible execution; for, apart from the loss of the records of the earliest years, the several authorities are not always accordant. No pains have been spared, nevertheless, toward attaining the desired end; and each of the sources of information has been so laboriously explored, and all so carefully collated, that it is believed that any remaining errors must be few.

The names are arranged according to the years of admittance to membership in the lodge, without regard to the dates at which the degrees were conferred. Many years not unfrequently elapsed between initiation and admission.

Besides the names of those whose membership is shown by unmistakable evidence, there are a few others which occur in unofficial documents, or are in some way so mentioned as to lead to a strong suspicion that the persons referred to were also members of the lodge. Seven of these ought to be mentioned here,

inasmuch as it is not impossible that some of them may have been among the earliest. They are

Hercules Baker.

Daniel Bridge.

Shubael Cook.

James Dennie.

Benjamin Holden.

John Willard.

Francis Yates.

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## MEMBERS OF THE LODGE OF ST. ANDREW.

### *Before 1756.*

Peter Blin.

George Bray.

Isaac Decoster.

Henry Emms.

David Flagg.

George Graham.

James Graham.

George Hodge.

William Hodge.

John Jenkins.

George Lowditt.

Thomas Milliken.

Samuel Peck.

James Tournier.

### 1756-1758.

Kemble Bass.

William Hallowell.

Robert Whatley.

### 1759, 1760.

Samuel Barrett.

Increase Blake, Jr.

William Burbeck.

Seth Chipman.

Moses Deshon.

Peter Doyle.

Nathaniel Hichborn.

Edward Jarvis.

George Jeffers.

Philip Lewis.

Philip Marett.

Thomas Metcalf.

Samuel Moody.

William Palfrey.

Edward Potter.

Paul Revere.

Ambrose Sloper.

James Tucker.

Thomas Urann.

Joseph Webb, Jr.

Henry Wells.

John Whitten.



## 1761.

Gilbert Ash.  
 Hugh Brown.  
 Edward Burbeck.  
 Edward Cailleteau.  
 Elisha Callender.  
 Ezra Collins.  
 Thomas Crafts, Jr.  
 Ambrose Farrell.  
 Josiah Flagg.  
 Benjamin Frothingham.  
 William Gould.  
 Wait Gray.  
 William Ham.  
 John Hoffains.

Alexander Inglish.  
 Walter Kerr.  
 William McAlpine.  
 James Nicholas.  
 Israel Obear.  
 John Phillips.  
 Richard Pulling.  
 James Seward.  
 Henry Stanbridge.  
 Philip Taber.  
 Francis Tree.  
 Joseph Warren.  
 William Wingfield.

## 1762.

William Bell.  
 John Binney.  
 Edward Blake.  
 William Brown.  
 Adam Collson.  
 Edward Foster.  
 John Hancock.  
 Shubael Hewes.  
 Caleb Hopkins.  
 William Hoskins.  
 Henry Leahey.  
 John Lillie.

William Lorkin.  
 Thomas Mitchell.  
 Stephen Smith.  
 Jonathan Snelling.  
 Thomas Stevenson.  
 Edward Stone.  
 John Tyler.  
 Joseph Tyler.  
 Bellingham Watts.  
 Thomas Webster.  
 Joseph White.

## 1763.

John Ball.  
 Peter Bourne.  
 Eleazer Callender.  
 Thomas Casey.  
 Friend Dole.  
 Nathaniel Greenwood, Jr.

Samuel Harris.  
 William Hill.  
 Elnathan Jones.  
 Edward Procter.  
 John Robinson.

1764.

Joseph Cordis.  
Samuel Danforth, Jr.  
James Dickey.  
Thomas Emmons.  
Josiah Gaines.  
Robert Hichborn.  
Thomas Knox.

John Lowell.  
Thomas Paine.  
William Paine.  
Andrew Sigourney.  
Asa Stodder.  
Patrick Terry.  
Jeremiah Webb.

1765.

Gibbons Bouve.

Nehemiah Webb.

1766.

William Darracott.  
John Edwards, Jr.  
Winthrop Gray.  
Nathaniel Howland.  
John Jeffries, Jr.

Thomas Knox.  
Peter Nogues, Jr.  
John Symmes.  
Samuel Webb.

1767.

Stephen Bruce.  
Thomas Chase.  
John Gore, Jr.

William Hickling.  
Christopher White.

1768.

Samuel Allen.  
Richard Bradford.  
Nathaniel Cudworth.  
John DeCosta.  
Moses Dorran.

Nathaniel Fellows.  
Alexander Gray.  
John Hill.  
Joshua Loring.  
Ebenezer Williams.

1769.

Samuel Andrews.  
James Carter.  
Phenix Frazier.  
John Grant, Jr.  
John Gray.

Charles Haynes.  
James Jackson.  
Benjamin Mayhew.  
Frederick Moth.  
William Roberts.



1770.

John Piemont.

Josiah Waters, Jr.

1771.

Alexander Mackay.

1772.

Thomas Newell, Jr.

1773.

Joseph Bryant.  
 Thomas Clement.  
 Nathaniel Cook.  
 Shubael Downes.  
 Jonathan W. Edes.  
 David Forde.

Thomas Frazier.  
 John Fulford.  
 William Miller.  
 Elisha Thatcher.  
 Eliphaz Weston.

1774.

Robert McElroy.

Nathaniel Mills.

1775.

Jeremiah Hill.

1776.

Joseph Dunckerley.  
 Thomas Farrington.  
 Perez Morton.

Nathaniel Peirce.  
 Alexander Thomas.

1777.

Robert Allen.  
 Isaiah Audibert.  
 David Bradlee.  
 Andrew Brown.  
 Henry Burbeck.  
 Edward Cumpston.  
 Joseph Cunningham.  
 Samuel Cutter.

Robert Davis.  
 Joshua Davis.  
 Isaiah Doane.  
 Lazarus Goodwin.  
 Nathaniel Goodwin.  
 Benjamin Hichborn.  
 John Hopkins.  
 Abraham Hunt.

Israel Keith.  
Amos Lincoln.  
Thomas Loring.  
Andrew Newell.  
Freeman Pulsifer.  
Enoch Putnam.  
William Shattuck.  
Thomas Snowden.

John Sprague, Jr.  
William Story.  
James Swan.  
John Swift.  
Joseph Tilden.  
Edward Tuckerman.  
Benjamin White, Jr.  
Joseph Whittemore.

1778.

John Adams.  
Joseph Balch.  
William Billings.  
Jacob Brown.  
Benjamin Coolidge.  
John Doak.  
Zaccheus Dunnell.  
Thomas Fosdick.  
Samuel Gore.  
Benjamin Hurd, Jr.  
Samuel Indicott.  
James McGee.  
Eliphalet Newell.  
Michael Newell.

Jonathan Oakes.  
Jeremiah O'Brien.  
Daniel Parker, Jr.  
Joseph Ruggles.  
Thomas Russell.  
John Savage.  
Benet Merlino de Saint Pry.  
James N. Shannon.  
Elisha Sigourney.  
Thomas Smart.  
Samuel Smedley.  
George Stillman.  
Joseph Swasey.

1779.

Daniel Adams.  
Joseph Bush.  
John Coolidge.  
Silas Devol.  
Abraham Eustis.  
Cornelius Fellowes.  
Patrick Fletcher.  
Nicholas Gardner.  
Timothy Green.  
Thomas Leverett.  
Israel Loring.  
David Newell.  
Thomas Nottage.

Daniel Parker.  
Capt. — Pierce.  
Enoch Pond.  
Daniel Rea, Jr.  
Edward Rumney.  
John K. Smith.  
Jonathan Stodder.  
Elias Thomas.  
Joseph Webber.  
— White.  
Nathaniel Willis.  
John Wright.



## 1780.

John Boit.  
Joseph Bradford.  
John Cades.  
Joshua Cheever.  
Jacob Dunnell.  
Matthew Groves.  
Simon Hall.  
David Howe.

Mungo Mackay, Jr.  
Simon Mansir.  
George Miles.  
Samuel Moore.  
Edward Oliver.  
John Rand.  
Moses Ring.  
Nathaniel Thwing.

## 1781.

Norton Brailsford.  
Manasseh Marston.  
Elias Parkman.

William Peak.  
Richard Welden.

## 1782.

Thomas Beals.  
John Connor.  
George DeFrance.  
Micah Hammond.  
Levi Hearsey.

Daniel Ingersoll.  
John Titus Morgan.  
James Oliver.  
Thomas Powars.  
Eliezer Wheelwright.

## 1783.

Thomas Dakin.  
Thomas Pearson Low.  
Edward Procter, Jr.

Thomas Robb.  
Isaac Snow.  
Thomas Wells.

## 1784.

William Cordwell.

## 1785.

Jonathan Fowle.  
William Harris.

James Smith.  
Joseph Spear.

## 1786.

James Green.

1787.

Ebenezer Smith.

1788.

Timothy Healy.

1790.

Joshua Eaton.

William Williams.

1792.

Philip Wentworth.

1793.

Thomas Bentley.

Nahum Fay.

Henry Fowle.

John Hayward.

Ebenezer Herring.

Robert Molineux.

Benjamin Smith, Jr.

1794.

William Blake.

Matthew Clark.

Hezekiah Hudson.

Matthew Parke.

Benjamin James.

Andrew Sigourney.

Joseph Whitney.

1795.

Edward Bell.

William Eustis.

Caleb Loring, Jr.

William Woart.

1796.

Joab Hunt, Jr.

Jonathan Loring, Jr.

Anthony Otheman.

Joseph Smith.

Seth Sweetser.

1798.

Henry Purkitt.

Elijah Swift, Jr.



1800.

Hezekiah Chadwick.  
James Farrar.Adam French.  
Joseph Gleason.

1801.

Antoine Dumesnil.  
William Farmer.  
Jonathan Fletcher.Francis Hauthwait.  
Henry Murphy.

1802.

Seth Lothrop.

1803.

Martin Burr.

Henry Hutchinson.

1804.

Elijah Knowles.

1805.

Henry Morgan.

Zephaniah Sampson.

1806.

Benjamin Ingols.  
Nathaniel Patten.

John Smith.

1808.

James Washburn.

1809.

Thomas Fobes.

Joseph Grammer.

1811.

Edward Harvey.

John J. Loring.

1813.

Daniel Rhodes, Jr.

Seth Webber.

1814.

Seth Johnson.

Thomas Kendall.

1815.

Alexander Bowers.

1816.

David Parker.

William Smith.

1817.

Daniel G. Dawes.

1818.

Thomas K. Williams.

1819.

Lucius Q. C. Bowles.

1820.

Benjamin D. Baldwin.

Alexander H. Jennings.

1821.

Richard Bruce.

1822.

Leonard Battelle.

Moses Morse.

Jonas Chickering.

Ebenezer C. Preston.

George Gardner.

T. W. Phillips.

Calvin Lane.

Augustus Reed.

Bela Lincoln.

Joshua Stone.

Charles W. Moore.



1823.

Elisha Dwelle.  
Nathan Hale.  
Charles Newman.

William Weir.  
Reuben D. Weston.

1824.

Henry Doggett.  
Andrew Garvin.

Daniel Prowse.

1825.

Abel P. Baker.  
Jeremiah Foster.

John Rayner.  
John Suter.

1826.

Ezekiel Bates.  
Frederick Lecain.

John Phillips.  
George Strong.

1831.

Thomas J. Stone.

1832.

Ebenezer C. Leman.

1836.

Edwin Barnes.  
John R. Bradford.

Smith W. Nichols.

1837.

Hugh H. Tuttle.

1841.

Robert N. Tullock.

1842.

Peter B. Brigham.

1843.

James Kelt.  
Aaron Leman.  
Robert A. Parker.

Edward Stearns.  
Hamilton Willis.

1844.

Benjamin F. Bayley.  
Charles Allen Browne.  
William F. Buckley.  
William H. Johonnot.  
Albert H. Kelsey.  
John Mears, Jr.

Jacob Norton.  
William B. Oliver.  
William Parkman.  
Thomas Restieaux.  
George C. Stearns.

1845.

Amos Bates.

1846.

Henry G. Clark.  
Henry Davis.

Edward Hennessy.  
John P. Ober.

1848.

James Perkins.

1849.

Samuel P. Oliver.

1850.

Samuel H. Gregory.

Alfred A. Wellington.

1851.

Isaac Cary.

1853.

C. I. F. Sherman.

Peter Wainwright.



1854.

Charles F. Chickering.  
David Pulsifer.

John Reed, Jr.  
Hales W. Suter.

1855.

Nathaniel B. Shurtleff.

1860.

Henry L. Dalton.  
William F. Davis.

Ezra Palmer, Jr.  
Edward B. W. Restieaux.

1862.

Thomas E. Chamberlin.  
Hasket Derby.  
Henry Jordan.

John P. Ober, Jr.  
William Parkman, Jr.  
William L. Wainwright.

1872.

Henry Austin Whitney.

1873.

William W. Tucker.

1879.

Henry Gregory Jordan.

Francis C. Welch.

1881.

William D. Hodges.

Thomas F. Sherman.











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OF  
THE LODGE OF ST. ANDREW,

1881 Nov. 30.

|                    |                  |
|--------------------|------------------|
| GEORGE C. STEARNS, | W. Master.       |
| HENRY A. WHITNEY,  | Senior Warden.   |
| EDWARD STEARNS,    | Junior Warden.   |
| SAMUEL H. GREGORY, | Treasurer.       |
| WILLIAM F. DAVIS,  | Secretary.       |
| HENRY G. JORDAN,   | Senior Deacon.   |
| FRANCIS C. WELCH,  | Junior Deacon.   |
| SAMUEL P. OLIVER,  | Marshal.         |
| HENRY L. DALTON,   | Senior Steward.  |
| JOHN MEARS,        | Junior Steward.  |
| DAVID PULSIFER,    | Inside Sentinel. |
| SMITH W. NICHOLS,  | Tyler.           |

MEMBERS  
OF  
THE LODGE OF ST. ANDREW,

1881 Nov. 30.

ROBERT N. TULLOCK.

EDWARD STEARNS.

ALBERT H. KELSEY.

THOMAS RESTIEAUX.

CHARLES ALLEN BROWNE.

JOHN MEARS.

BENJ. FRANKLIN BAYLEY.

GEORGE C. STEARNS.

WILLIAM PARKMAN.

WM. H. JOHONNOT.

AMOS BATES.

HENRY G. CLARK.

JAMES PERKINS.

SAMUEL P. OLIVER.

SAMUEL H. GREGORY.

HALES W. SUTER.

DAVID PULSIFER.

CHAS. FRANCIS CHICKERING.

JOHN REED.

WILLIAM F. DAVIS.

HENRY L. DALTON.

THOMAS E. CHAMBERLIN.

WILLIAM PARKMAN, JR.

WILLIAM L. WAINWRIGHT.

HENRY A. WHITNEY.

WILLIAM W. TUCKER.

FRANCIS C. WELCH.

HENRY G. JORDAN.

WILLIAM D. HODGES.

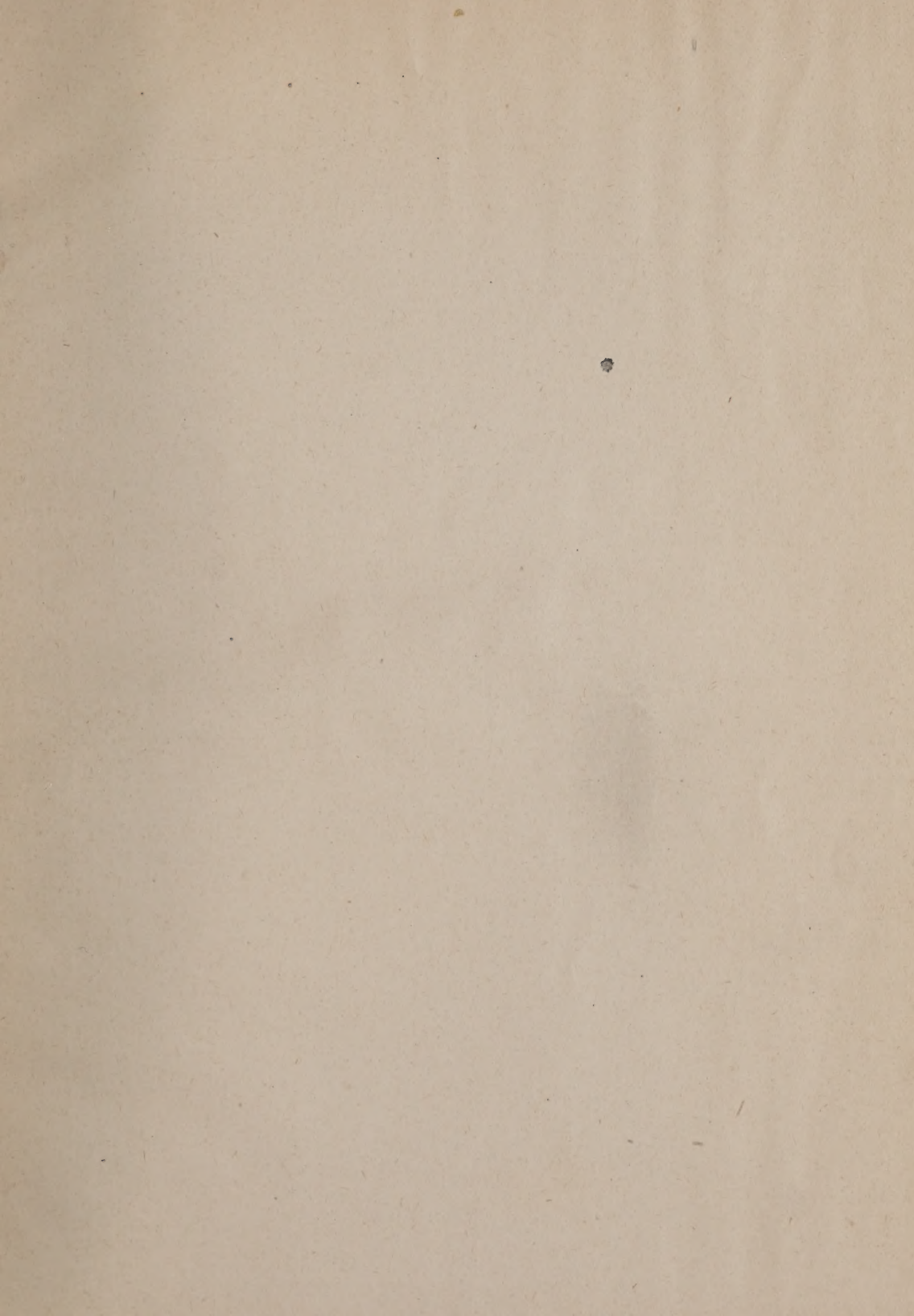
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(Mar., 1887, 20,000)

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